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THE ANCIENT TAMILAKAM-THE LAND OF THE TAMILS.

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1. The Ancient Tamil land; original inhabitants; Negritto type; the Dravidians; the Dravidian tongues and their relation to each other; the Aryan migration; result of contact with the Dravidian culture; Arya and Dakshinapatha.

From time immemorial, India has been a land of mystery. Conquerors and empire-builders considered her as an *eldorado* and marched to her shores to plunder her wealth. Trading nations vied with each other to possess the monopoly of trade with her. Philosophers and sages had considered her as the land of men with giant intellect, whose probing into the mysteries of life had revolutionised human thought and radically changed the conception of life and death and the nature of the relations between the human soul and the higher Atma. Sceptics and deriders considered her as a land full of credulous people who believed in fabulous stories of ghosts and hobglobins, whereas the credulous circulated among their countrymen strange stories about the lives, manners and customs of her inhabitants.

To the Westerners, India was thus "a land of Gods and fairies, where flourished in spontaneous growth the spices that perfumed the royal tables and where the earth was so bountiful in its mineral resources that gold flowed with the torrents of its rivers and diamonds glittered on the mountain sides, while pearls and corals covered the depths of its seas."

In the distant past, in the dim dawn of her history before the Aryan migration and their subsequent colonisation, an aborginal race peopled this ancient land.

They were dark in colour, short and stout and belonged to the Nigritto type. They seem to have dispersed widely throughout India. Their modern representatives are those hill-tribes who are now inhabiting the mountain fastnesses of central India, Rajputana and the Nilgiries.

This race was overwhelmed by a stronger and a superior race that was destined to impress its stamp upon the civilisation and culture of Southern India, if not India as a whole. They were the Dravidians—a race that is now represented by the Tamils, the Telugus, the Malayalees and the Kannadigas, and those who are speaking the different dialects that are akin to the cultivated Dravidian languages spoken by the four classes mentioned above. Originally they spoke one tongue. They became separated owing to physical causes and they developed from the original Dravidian tongue, distinct languages according to their genius.

A critical study of the cultivated and uncultivated languages belonging to the Dravidian group will reveal not only the close resemblance among the members of the group but also closer resemblances between one language and another. Thus there is a closer resemblance between Tamil and the old Kanarese than between Tamil and Telugu. there is a closer resemblance between old Malayalam and Tamil than between Tamil and Kanarese. Considering the output of the old literature that is now available in all these languages and considering also the fact that literary activity is co-eval with the orderliness, peace and prosperity of a nation, the following conclusions are inevitable.

(1) That Tamil is the oldest cultivated language among the Dravidian group. (2) That the position of the Tamil country in the extreme south of the peninsula gave the Tamils peace and security to cultivate their literature and ample scope for union and combined action, against their common foe coming from the North. (3) That the Tamil and the Telugu languages were the first to become separated, the Kanarese was evolved next and the Malayalam last. (4) That the influence of the Sansckrit tongue upon Tamil is less than its influence upon the other languages of the Dravidian group—a proof of the greater vitality of Tamil. (5) That after these separate languages were evolved out of the common tongue, each began to develop independently of the other helped and fostered by Sanskrit scholars according to the degree of social and political influence exerted by them in the respective communit es. (6) That Tamil contains to a closer degree original roots of the common tongue in their purer form than any of the other languages of the group.

The next race that invaded India was the Aryan. When the Aryans settled in India, they drove before them their predecessors in the occupation of the soil and not only forcibly took possession of it, but impressed their culture and civilisation upon those of the vanquished, who chose to remain their subjects and become amalgamated with them. This was true only of upper India, in the fertile plains of the Ganges and the Indus and their tributaries. In Southern India, on the other hand, there was no such physical conquest of the people. As the Aryans were less numerous here than in the north, they adopted the subtler process of the cultural conquest of the South—an inevitable result of the commingling of the two virile peoples. The Dravidians being an equally civilised race readily adopted themselves to the changing times by freely borrowing whatever seemed to them noble and inspiring. In so borrowing they kept up their individuality as a race. The Dravidianisation of Aryan institutions and culture was more true than its reverse, thus manifesting once again the innate vitality of the Dravidian race.

Thus in spite of the mingling of the two races, the Aryan and the Dravidian, both remained distinct for a very long time, destined to affect other peoples who came to live in their midst. They had a course of parallel development, never approaching to meet each other directly. The Vindyan barrier and the great forest belt that lay south of it helped this process of having a separate existence for each. Of this sacred land (of Jambudwipa), the northern portion between the Himalayas and the Vindyas and between the two seas, became, in consequence, the distinct habitat of the Aryam race. The portion south of the Vindyas bordered by the seas likewise became the habitat of the Dravidians. The Aryans called their country Arya-Varti (Aryaka of Varahamihra) and the region south of the Vindyas-Dakshinapatha. The extreme south of the Peninsula was the region inhabited by the Tamils. It was given the name of *Tamilakam*, the Dimirik of Periplus and the Damerika of the Peutinger Tables.

From historical times, Tamilakam was ruled by indigenous kings and their tributary Chiefs. The eastern portion of the country bordering the sea was the original home of the Tamils from which they slowly spread over the whole of the peninsula towards the North, West and South. They grouped themselves under their chiefs into three distinct tribes, the Cheras, the Cholas and the Pandyas. Under the able leadership of their warlike chiefs, they founded Kingdoms and established their sway over the whole country south of Venkata hill, between the two seas. Thus the Tamilakam came to be known traditionally as Venkata hill n the north, cape Comorin in the south, the eastern sea in the east and the Western sea in the West. The Pandyas, the Cholas and the Cheras divided the country among themselves. The southern sea and its Hinterland was the Pandya Nadu The land north of it, as far as the Venkata hill, was under the supremacy of the Cholas and the Cheras Of this the eastern sea and Hinterland belonged to the former and the Western sea and its Hinterland belonged to the latter. These three sovereigns were therefore traditionally known respectively as the Lords of the South, the East and the West. Their boundaries met near *Kottakoroi* and *Korai Pattanar* in the Kulittalai Taluk.

From an examination of the home speech of the Tamils, the peninsula was divided by the Tamil scholars into distinct parts—the Sen Tamil country, *i e.*, the land where pure Tamil was spoken by the people, and the Kodum Tamil countries wherein the language spoken by the people was a corruption of Tamil. In the home land of the Tamil Kings east of Karuvur, West

of Maruvur, north of the Vaiga and south of the Marutha rivers, Sen Tamil or the cultivated speech was spoken. In the countries bordering it, Kodum Tamil or the uncultivated tongue was spoken by the people. It will be seen, therefore, that the homeland of the cultivated speech was a small portion of the county in the interior, in the south of the peninsula. Each of the three Tamil sovereigns can lay claim to it, though in later days, when the power of the Pandyas overshadowed that of the others, the Tamil poets identified the Sen Tamil land with the Pandya Kingdom. This was because the Pandyan Kings were great patrons of Tamil poets and the first founders of the Tamil Sangam—an association of scholars who served as literary critics and who themselves set up a standard in Tamil literature for others to follow.

When the Tamil Kings extended their power they did it at the expense of the countries surrounding the Sen Tamil lands, which are named collectively as Kodum Tamil Nadus. Theye were said to be situated in the following order from the south-east to the north-east round the Sen Tamil Nadu—Pongar Nadu. Oli Nadu, Then-Pandi Nadu, Kutta Nadu, Kuda Nadu, Panri Nadu, Karka Nadu, Cheetha Nadu, Puli Nadu, Malai Nadu, Aruva Nadu, and Aruva Vadathalai Nadu. As the Eastern sea bordered the Chola homelands, the Cholas looked to other directions for their expansion. They slowly extended towards the North and North-east by conquering and absorbing the Kodum Tamil Nadus Aruva and Aruvavadathalai that lay north of them until they reached the natural frontier of the Tamil land on that side, viz., Venkata hill. Similarly the Pandyas extended their conquests at the expense of the Kodum Tamil lands (*vide* Pongar, Oli, and Then—Pandi) that lay south of them and the Cheras extended their conquests on the west as far as the sea.

From an examination of the physical features of the country it will be seen that the Cheras alone had great scope for expansion towards the west. On both sides of the Western ghats there were numerous principalities speaking a corrupt form of Tamil and these were conquered by the Cheras with assiduity, until their country also reached the Western sea. When one country was absorbed they assumed the title—often lord of that country—and gave it the rights nd privileges of their other subjects. In this way they gained many titles like Kuttuvan, Kudavarkon, Puliyar Kon, Malayan and Malayaman.

In this way each of these Kingdoms was established on a strong basis, facing a sea-board which served as an outlet for their respective trade. It need not be told that their territories should meet somewhere in the interior.

Immediately surrounding it, the 18 other Kingdoms existed in the order. These were countries, where different languages were spoken. Words from these languages were borrowed by the Tamils and used in their literature. Such words were called திசைச்சொல் Tisai chol (direction words). They invariably followed the traditional method of conquest *i e.*, proceeding from right to left, making a tour round India, conquering those Kings that blocked their path and receiving tributes from those who quietly submitted to them and acknowledged their overlordship. In this process they generally reached the Eastern sea at first, and marching south as far as the cape Comorin, turned north with their armies. The Nilgiries then contained the high way through which the armies marched northward.

When they were strongly and firmly established in their respective Kingdoms, a struggle began among them for obtaining the overlordships of the Tamilakam. Successive generations of the Pandyas, the Cholas and the Cheras fought with one another with varying results. Sometimes one of them succeeded, sometimes another, and in this way the game went on for many centuries. When once a ruler, whether a Pandya, Chola or Chera succeeded in establishing his supremacy over the whole of the peninsular country, he also tried to extend his power beyond the Tamilakam.

After subduing and overturning all the kingdoms that lay in their path, they finally reached the Himalayas on whose heights they inscribed their emblem of Royalty. This was to indicate that all the kingdoms south of the Himalayas had submitted to them and acknowledged their overlordship. The Cheras the Cholas and the Paudyas are said to have achieved this feat, each in their turn; the submission was only formal—a bow before a storm. After a successful northern tour of plunder, the victors returned home by way of the eastern borders, laden with spoils and tributes and assumed grand

titles expressive of the achievements But the supremacy was only short-lived When they passed away, their supremacy too collapsed. The Tamil kings of those days never aspired to get anything beyond political supremacy. The enemy kingdoms that were conquered were left to be ruled by their respective kings on promise of submission and a regular payment of tribute. Living as they did under tribal monarchy, they knew full well that foreign rule would be hated. They took care to exercise their direct authority only upon their own people whose wants they readily supplied and whose opinions they invariably consulted. In fact the communistic feeling among the people was so very strong that they rarely ceased to follow the lead of their kings, be it in war or in peace.

CHAPTER II.

The Early History of the Tamil Dynasties.

2. *The early Tamil chiefs-the Chera ; the Chola and the Pandya kingdoms ; their expansion to the natural frontiers of Tamilakam ; the Sen Tamil Countries ; Kodun Tamil Countries ; their adoption by the Tamilian chiefs.*

An examination of the physical features of the country will show that the Tamilakam slopes towards the East, the uplands being in the West. [The Tamil words for 'East' and 'West' are *'Kilakku and Merku,'* Kilakku is derived from Kil, a root signifying a low place and Merku is derived from Mel, which signifies up or above. Hence to the Tamil people the Eastern parts are the low countries and the Western parts the uplands.] From this, it can be inferred that the original habitat of the Tamil race was the Eastern plains of the Southern peninsula. The Malayalam word for East is the same as Tamil, though the Eastern portions of that country are uplands, They use a different word, a periphrasis for the West

From this it can be inferred that the original habitat of the Tamil race was the eastern plains of the southern peninsula. The Malayalam word for East is the same as Tamil, though the eastern portions of that country are uplands. They use a different word, a periphrasis for the West viz. *Padi-gnayiru i.e.,* the direction of the setting sun.

Secondly the tradition of Malabar points out that the land of Malabar had its origin from Parasurama who rescued it from the sea.

Bereft of all mythology this recovery of land from the sea might be understood as indicating the fact that there was an eruption of the sea on that side of the country ending in its final withdrawal, leaving an extensive coastal tract for peaceful settlement.

Hence it is a country of recent origin, and certainly not older than or even as old as the eastern plains. It was peopled by Parasarama who introduced into it a new system of social organization, whose correspondence with the Tamil system is entirely absent. The whole of the west coast from Gokarnam in North Canara to the Cape Comorin, had been partitioned among the land-owning classes who were probably the first settlers of the country, and these had developed a strong, personal, and individual landed proprietorship. They paid at first no government tax on land. There was also no concentrated village system here as we found developed on this side of the western ghats A form of military tenure existed similar to the Feudal system of Europe, in which the Nairs supplied troops, the Brahmans supported and looked after the temples of the country and essayed to the religious wants of the people. The proprietors were called *Jeumies* or holders of brith-right. The proprietory right was individualistic and not communistic

As the lands were immune from taxation, there were frequent sales of the lands in former days. This sale was interrupted and continually reduced when the immunity from tax was lost. Even the mortgages now cannot be foreclosed as the mortgagor's right to redeem his property even after generations has been recognised. The principle of self-redemption has also been recognised by which 1 3 per cent of the principal is usually reduced after the death of the mortigagor and when the mortgage is renewed by his heir. This individualistic proprietory right is in strong contrast to the communistic proprietorship of lands on this side of the ghats, which shows that the system of land tenure and the social fabric that we find in Malabar is one that had been imposed upon a conquered people by a military class guided and controlled by a Brahman theocracy. Along with these should be remembered that Malayalam language, as a language distinct from Tamil did mot arise until the 10th century, as is evident from the ancient

Sasanams or documentary tablets given by the Kerala rulers to their Christian subjects, now in the possession of the Jews of Cochin and the Syrian Christians of Travancore. These facts will not fail to show that the Tamil language was at that time the language of the court and of the educated classes, and the Malayalam language, if it then existed at all, was probably nothing more than a *patois*, current among the inhabitants of the hills and jungles in the interior.

From an examination of the foregoing facts, it can be inferred that the present Malayalam speaking peoples originally came from the eastern portions of the peninsula. It can be said with truth that at the time we are speaking there was no distinct Malayalam language. The prevailing tongue of the people on both sides of the Western ghats being either pure Tamil or a *corruption of it*.

According to the literary tradition of the Tamils, their original home, or at least the home of the Pandyas, seems to be the southern portion of the peninsula now submerged by the Indian ocean.

This was the first deluge in the memory of the Tamils When this sad event took place, the Pandyas were a mighty nation long settled in that part of the country. Their capital was *Madura*, called afterwards South Madura to distinguish it from the subsequent capital established by them in the later days, farther north, on the banks of the Vaigai. At that time, it is said, a big land stretched out into the Indian ocean south of the present Cape Comorin. The southern limit of the Pandyan Kingdom at that epoch was the river *Pahruli*, beyond which there were other lands extending southwards. When the first deluge occurred, the country between Pahruli and the river Kumari *the Kumari Nadu* for 700 Kavathams in circuit was washed away, comprising 49 rich and fertile provinces [named the 7 Thenga Nadu, 7 Madura Nadu, 7 Mumpalei, 7 Pinpalai, 7 Kunra Nadu, 7—Nadu, and 7—Nadus]

In addition "many hilly countries like Kumari, Kollam etc., and many forests, rivers and towns as far north as the Kumari hill and the Kumari hill itself which was surrounded by many hills" suffered the same fate. Later poets also have referred to this incident, as also to the rivers Pahruli and Kumari, and the Kumari hill as having existed before. Such deep impression has this deluge made upon the people that it was remembered many centuries after the incident. The Pandyas after the loss of their dominions and the capital city by submersion, removed themselves farther north and established a new capital at *Kapadapuram* on the sea coast. That this was a fact is borne out by independant evidences. In the southern sea adjacent to the Pandya Kingdom, pearl fisheries were taking place from time immemorial. A particular kind of pearl, famous for its lusture was named *Kavadam* and has been mentioned in the Artha Sastra of Kautilya. This town is also mentiond in the Ramayana. It is also said that the Pandyan King, soon after this inundation of the sea, went on a conquering expedition as far north as the Himalayas, which he accomplished successfully. After his return he added up to his own dominions the Muthur *Kutram* belonging to the Cholas and situated on the border of his kingdom and also the Kundur Kutram, that belonged to the Cheras This he did to compensate the loss caused to him by the inundation of the sea.

After a few centuries, the sea again rose up and flooded the southern peninsula. The capital city of Kapadapuram was this time swallowed up and the Pandyas were forced to found a new capital on the banks of the Vaigai. This was the present Madura. They founded the city in the intetior, probably to guard it against future inundations,

A critical study of this traditional account will clearly show :—

1. That submersion of lands was taking place in the Indian ocean within historical times.

2 That the Pandyas at least among the Tamils had their original home in the now submerged land and migrated north for safety and peaceful occupation.

3. That their early capitals were near the sea coast and when they were washed away by the raging sea, they founded their new capital, Madura, in the interior for safety.

4. That the Pandyas were great patrons of Tamil scholars and won the gratitude of Tamil scholars by their munificence.

5. That they orginally had been a sea faring nation, as their emblem the double fish shows

There is no such tradition for the Cholas and Cheras, probably because their patronage of Tamil was later. They seem to have risen as rivals to the Pandyas, sufficiently earlier, atleast before the deluge which submerged the Pandya capital Kapadapuram. The capital of the Cheras during the Sangam age was Karur or Vanchi, an inland town now in the Trichinopoly District. The capital of the Cholas was Uraiyur or Urandai, on the banks of the Kaveri, near Trichinopoly. *Madurai*, *Karur* and *Uraiyur* are near each other. If the Cholas and the Cheras had also suffered like the Pandyas from the inundations of the sea mentioned aobve, it may be said with truth that they also preferred to have their capitals in the interior. Since all three dynasties belonged to the same race, they ought to have lived orginally on the eastern sea board and gone to the interior for safety. In this process the rivers *Kaveri and Vaigai* ought to have helped them a great deal. They were the only two rivers of importance in the Tamil country and were quite navigable at the Sangam times. The river Kaveri had then a broad mouth through which ships entered with their sails fully spread, The Vaiga valleys were entirely occupied by the Pandyas, the country watered by the middle course of the Kaveri was occupied by the Cheras, while the Cholas occupied its deltaic portions. These were their home provinces. When they established themselves strongly here and when they found that they were strong enough to attack their neighbours, they imposed their political supremacy upon them and finally absorbed them. Thus political unity was brought about by the three powers in Tamilakam and they shared among them the territories comprising it. In times of peace there was friendly rivarly among them and plenty of fighting for overlordship of Tamilakam in times of war. During historical times, when they came under the influence of Aryan culture, these three rival tribes were affected in different ways. The Pandyas as the very name implies had connected themselves with the Pandavas of the Luuar race. It is said that Arjuna in one of his wanderings came to the capital city of the Pandyan Kings at that time, viz *Manalur*, married a Pandyan princess and begot of her a son who succeded to the hegemony of his grand-father. Arjuna was thus responsible for the continuity of the royal house of Manalur and ever since the Manalur Kings were called the Pandyas of the Lunar race.

What made the Pandyas leave their capital city of Madura and found a new one at Manalur? It was probably due to the floods in the Vaigai river. From the Sthala Purana of Madura, it can be seen, how that river was responsible for the destruction of the Pandya Capital, Madura, more than twice. The present site of the capital city was not the same as that of the old capital city of the Pandyan Kings, nor the present course of the river Vaigai exactly correspond to her old course during the Sangam Age or even earlier. The old Vaikai a formidable river gave the capital city of Madura a splendid defence on the northern side of it and emptied herself into the sea. It is no longer a perennial river. Its course is altered; its capacity has become shrunken; it is dry for many months in the year now and instead of falling into the sea, it now is lost into a big lake, and the whole topography of her course is radically altered for the worst. No longer the encomiums showered upon it by the Sangam poets will suit now. The nobility of the river is dead and we have now only a shadow of its past glory.

Being descended from the Pandavas, the Manakur Kings were called the Pandyas. Hence they traced their descent from the moon. Similarly the Cholas, originally also a sea faring tribe and called *Thirayar* when they came under the Aryan influence called themselves the descendants of the Solar race. The Cheras for the same reason called themselves the descendants of the Agnikulas.

Their kingdoms were respectively called the Pandya Mandalam, the Chola Mandalam, and Chera Mandalam. The chief mountain in the Pandyan Kingdom was the *Parthia malai*, a hill that has become sacred as the abode of sage Agasthya. The chief hill of the Cheras was the Kolli Malai, not so high as the Parthiam but much higher and more famous than the *Neri Malai*, the hill belonging to the Cholas situated south of Uraiyur. The Chera Mandalam was the most hilly among the three; the Chola Mandalam was the most level country and being the gift of the river Kaveri was well watered, rich in produces of various kinds and fertile villages, teeming with population. The Pandya country stood intermediate between the two. It had more of sea coast which

brought her fully under the influence of the sea. Hence the Pandyas were great sea-farers, vigorous and enterprising; the Cholas were great agriculturists, industrious and pains-taking, and the Cheras were great mountaineers, warlike and fond of independence. From very early times, the Pandya country became famous for her pearls, the Chola country for her gold and ivory. The principal river of the Pandyas was the Vaikai, whose whole course lies in the Pandya Mandalam. To the Cholas belonged the lower course or the deltaic portions of the Kaveri, while its middle course belonged to the Cheras. Its upper course belonged to the ruler of *Mahisha Mandalam*. Still the principal river of the Cheras was not the middle course of the Kaveri but *Ampurunai* or *Amaravathy*, a tributary to the Kaveri, whose whole course runs in the Chera Mandalam. The capital of the Pandyas, as has been said already, was Madura or Kudal, a city that excelled all the other cities of the Tamilakam in grandeur, wealth, size and importance. The royal city of the Cholas was *Uraiyur* on the banks of the Kaveri, a city famous for its forest defences, but very insignificant when compared with Madurai. *Karur*, on the banks of the river Amaravati, was the capital of the Cheras and it was much bigger than Uraiyur. These three Tamil sovereigns had three kinds of drums to indicate their virtues of heroism, munificience and love of justice. Each specialised in one of these virtues and was considered by the consensus of public opinion as the reputed owners of one particular drum. Thus the Cheras were famous as the owners of the *war Drum*, the Cholas as the owners of the *Charity Drum* and the Pandyas as the owners of the *Justice Drum*. These drums sounded differently when they were beaten and the people recognised at once the object of the royal call.

Though the Pandyas were the reputed patrons of the Tamil literature, the Cheras and the Cholas were not behind them in their patronage of the King's Tamil. The three vied with each other in encouraging poets and Brahmins. As Tamil literature comprises works on literature, music, and drama, each of these sovereigns specially encouraged the growth of a particular department of Tamil literature. The Pandyas lavished their patronage upon *Musical Tamil* (இசைத்தமிழ்) and raised it to a high level. Similarly the Cholas patronised specially *pure Tamil literature* (இயற்றமிழ்) and the Cheras Dramaturgy (நாடகத்தமிழ்) The royal symbol or coat of arms of the Cheras, the Cholas and the Pandyas were respectively the *Bow*, the *Double Fish* and the *Royal Tiger*. These emblems of royalty were inscribed on their respective royal flags and on their seals also. For state purposes, each of them maintained a horse richly caprisoned and adorned. *Kanavattam* was the name of the Pandyan horse, *Koram*, that of the Cholas and *Padalam* that of the Cheras. The three sovereigns wore special wreaths of distinction, and their respective followers also adopted them on all occasions to show their loyalty to their chief. The margosa wreath was worn on the crown by the Pandyas, the wreath made of the tender shoots of the palmyra was worn by the Cheras and that made of Arthi was worn by the Cholas. Agreeably to their special characteristics, qualities and tendencies, they pursued one among the three Purusharthams, or virtues as their speciality. The Cholas persued specially the path of virtue and righteousness, the Cheras that of wealth and politics and the Pandyas that of love or pleasure.

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CHAPTER III.

Extent of the three Kingdoms.

3. *Struggle for supremacy over Tamilakam; Invasion of Aryavarta—Supremacy short-lived.*

4. *Early history of the Tamil dynasties from literary traditions; the submerged continent south of Comerin; the deluge-shifting of Pandya capitals. Expansion from the East towards the West. Influence of Aryan contact upon the Tamil dynasties*

5. *The three Mandalams; their comparative study the evolution of Kongu and Thondai Mandalams; their geographical boundaries.*

It cannot be said definitely how far each of these Kingdoms extended. From the descriptions that are found scattered in the old Tamil literature, it will be found that each of these Kingdoms possessed to a larger or smaller extent all the kinds of tracts into which lands are generally divided, viz, Mountainous belt,

forest tracts, cultivated regions, desert areas and coastal plains. On the frontiers of each of these kingdoms, there were several hilly and forest regions where minor chieftains held sway. They enjoyed a quasi-independant power and their loyalty to their king was proportional to the strength of the sovereign in putting them down, if they rose in rebellion. This border land was no man's territory and constantly changed hands as one sovereign or the other was on the war path. It is therefore evident that the territorial extent of these three sovereigns constantly varied. The traditional limits of the Pandya Mandalam had been defined as follows in the old verses traditionally handed down to us. The northern limit was Vellar, a river passing through the modern Pudukottah state and falling into the sea, south of, Point Calimere. The southern limit was, of course, cape Comorin; The eastern limit was the sea and the western limit was the great pass *Peruvali* or the Achchan Kovil pass leading to Travancore. It is also said that the country was 56 Kathams or 560 miles in circuit. At the beginning of the Christian Era, the Pandyas held their sway over the Southern portions of Travancore also. During the time of Hiung Tsang, the Pandyan Kingdom was said to be 5000 lis or 832 miles in circuit. So it can be taken for granted that the traditional limits and extent were substantially correct, though they may vary at different times with individual war-like Kings.

The Chola Mandalam.

The Chola Mandalam lay North of the Pandya Mandalam. Its Southern limit was therefore the river Vellar mentioned above. The Northern limit was indefinable. That was the direction in which there was scope for the Chola expansion. They not only reached the traditional northern limit of Tamilakam viz., the Venkata Hill, but even extended their sway beyond it to the river Pennar. On the west it extended as far as *Kattakorai*, where the limits of the Chera, the Chola and Pandya countries touched by their common agreement. The extent of the Chola Kingdom was said to be 24 Kathams ot 240 miles in circuit. It was thus only a half of the Pandya Mandalam in extent and comprised a narrow strip of territory on the coast line, though in point of wealth and fertility of the soil, it easily ecclipsed the other Mandalams.

The Chera Mandalam.

The Chera Mandalam comprised very nearly the major portion of the hilly tracts in the Tamilakam and the middle portion of the country below the ghats watered by the Kaveri and Amaravati. Its eastern limit, as has been said, was Kottakorai. On the south it extended as far as the Palani Hills, on the west was the sea and in the north it extended as far as Calicut. North of it on the west coast was Konganam, belonging to Nannan a chieftain of classical fame, and close to it was the Yerumai Nadu belonging to Yerumai, a lord of the Vadugar. It was therefore more extensive than the other two. Its extent was 80 Kathams or 800 miles. in circuit, as much as the other two Mandalams put together.

These Mandalams were respectively ruled by their kings from their capitals. Each of them was divided into a number of provinces, over which Viceroys were appointed, who were invariably princes of the Royal house. There were tributary chiefs also under them who exercised a quasi independent authority over their subjects. Sometimes a Mandalam was split up into two parts for greater administrative convenience, and the new province thus created was given over to an off spring of the sovereign. He ruled over it as an independennt sovereign, holding his court in his own capital in right royal fashion, and owing obedienee to the parent kingdom. In later days these parts assumed such dignity and importance under strong rulers that they came to outshine the parent kingdom in power, wealth and munificient patronage and to be recognised as a separate Mandalam. Such was the origin of the Kongu and Thondai Mandalams. The former was an offshoot of the Chera Mandalam and contained within it the home province of the Cheras and its reputed capital Karur. It is believed to take its name from Konkan, a Chera ruler who had left a mark in the Chera history. As it contained the royal city of the Cheras, this Kongu Mandalam had come to occupy latterly a prominent position and assumed such importance and prestige that it was elevated to the dignity of a Mandalam. When this happened the Chera Mandalam consisted only of the provinces other than the home province. The pressure exerted by the Cholas and the Pandyas upon them was so great that the Kongu Mandalam became the scene of constant fighting among them, until at last, the Cheras were compelled to leave their

home province altogether and establish their headquarters on the other side of the Western Ghats, on the banks of the Periyar river, a few miles inland and at whose mouth stood the famous port of Musiri, the emporium of the Cheras and to which foreign merchants resorted for trading in pepper.

Tondai Mandalam on the other hand, was a free gift of the Northern part of his dominions by a Chola who had his head quarters at Nagapattam, to an illegitimate son born to him by a Naga princess with whom he consorted. When he was about to abandon her, she complained to him about the fate of her infant son. The King responded to her appeal and said that if the son was left afloat on the sea with the Thondai creeper tied round it for identification and if it reached the shore safely he would make him ruler of a portion of his country. The Naga princess did as she was told. The prince landed safely and claimed his birth right. The country so given was called Thondai Mandalam after the name of the creep r that was tied round the prince for identification. He was given the northern portion of the Chola Kingdom to rule, with the titte of Athondai Chakravarti. This portion of the Chola country rose to power and influence under its able kings and at times even eclipsed the parent country so much that it came to be classed as an independent Mandalam. In the later days it comprised 24 Kottams or provinces. Its capital was the ancient city of *Kanchi*, famous alike for its scholars, as for its magnificience, splendour, antiquity and spirituality. Its northen limit was the Venkata Hill, the sea lay on its east, the South Pennar was its northern limit and on the west it extended to the foot of the Eastern Ghats. One verse will push the western frontier to Rishabagiri or Nandidrug towards Mysore. In that case the Mandalam could be divided into two natural regions—the upper Thondai Mandalam comprising four Kottams, and the lower Thondai Mandalam, comprising twenty Kottams The Chakravarties of Thondai Mandalam brought the Kurumbar tribes inhabiting the country under proper submission, introduced and encouraged agricultuie by inducing 12000 families of Chola and Tuluva Vellalas to immigrate and settle in the country and conferred upon them a great privilege, visz the monopoly of the ownership of the oil., They are said to have colonised the whole of the 24 Kottams, dividing the country into 7 . Nadus and founded 1900 townships. The chief Vellala of a Nadu called himself a *Nattan*. Each Kottam comprising 3 Nadus had a big representative assembly in which administrative and social questions concerning the Kottam were decided.

6. Conclusion.

Thus we have seen how the three enterprising Tamil dynasties which originally occupied a small portion of the South of India slowly established their power by absorbing those countries that stood between them and the natural frontiers of Tamilakam. Their settlement very early in historical times, brought them peace and security, which helped them in the cultivation of their Literature. Their contact with the northern Aryans gave their language a fixity and polish, a copious vocobulary and new thoughts and ideas relating to religious and philosophical subjects. The wealth that flamed into the country increased the splendour and grandeur of the Tamil Courts and attracted to them scholars of eminence, who, under royal patronage, formed themselves into an association for judging the merits of the literary works of the period. In the next lecture these litrary productions will be considered in detail.

Siva Tattva Ratnakara

We are obliged to Messrs B. M. Nath & Co., Vepery, Madras for a copy of *Sivatathva Rathnakara*, Part I Kallolas 1, 2, 3, which has been sent to us for review. It is a Sanskrit work in Devanagari characters. The Gadyas at the end of the Kallolas say "*Srimat kelati Basavarajendra virachita*." The book is an encyclopedia in verse touching on the various departments of oriental culture, and is not as the title leads one to think a book on purely Saivite Philosophy. The author is a Saivite and in the concluding chapter of his work he no doubt discusses the prominent features of Saiva siddhanta, the other systems being all exhausted in some of rhe previous Tarangas. A D. 1709 is taken as the probable date of this great author. Among the subjects treated in this book may be mentioned *Vidijanagara Nirmana*

Karnataka Simhasana Stapana, the story of Nandikesvera and Basaveswera, detecting mines Silpa Sastra, Sak na Sastra, Parakayapravesanam, Swapna Subhasubha phalani, Parinirmana vastugehadilakshma, chitra vartividhi, Bharatanatyam, Nadadivasakam, Rogachikitsa, Cookery, Sarpanam Jatibhedam, Simantam, Jatakarmam and other Vaidikakarmas, Gochikitsa, Cockfighting etc etc. On the title page of this volume we find that Rao Bahadur H. Krishna Sastriar, our all India Epigraphist will give an elaborate foreword, that Mr. M. Ramakrishnakavi will write a critical note on it in English, and that Mr. B. Rama Rao to whose efforts the public are indebted for this publication will give a clear analysis of this great work in English. We commend this work to all our readers. The cost of the present volume is Rs. 2-4-0 To those who subscribe for all its parts the cost is Rs. 12-0-0, The Sivatatva Ratnakara has in all 108 Tarangas and a total of 13,000. Slokas. Intending subscribers are requested to write to Mr. B. Messrs. Nath & Co., Vepery, Madras.

SPECIMENS OF ANCIENT TELUGU.

(THE EDITOR.)

Continued from Vol. V, Page 13.

XIV

Ep'graphia Indica.

Vol. XI.

Malepadu plates of Punya Kumara.
8th century A. D. acc. to Mr. Krishna Sastri

1. శ్రీ స్వస్తి చోళమ
2. (హా) రాజాధిరాజప
9. రమేశ్వరవి క్రమాది
4. త్య శక్తి కొమర వి
5. క్రమాది (త్యు)ల కొడుక (ల)
6.) కాశ్యప (గో) త్రు
7. (స్ట) సత్యాదిత్యుస్తు శిద్ధి
8. (వే)యు రేణన్డు ఏలు(వే)
9. ల) ఏలుహున్ఱి కొ(మ)
10. (ర) పాఱ రేవశ
11. ర్మకు కాశ్యప గో
12. (త్రు)ని (ణి)కి ఇచ్చిన
13. ...చిఱుమ్బూరి ఉ త్త
14. ...శతు (తూ) పుణ్న దిశ
15. ...(దు) జుగ్గి పొలగ (ఱు)
16. సు ద (క్షి)ణ (దిశ)
17. ...పార (మ)

Second face.

18. ఏనుపుఱుత్రుగా
19. ను తాగిర దే (ది)ని
20. సల్పిసవానికి
21. వోగు (రు)లువు వేసె
22. రురులు వేవాన్ఱ (హా)
23. ర్ణ నిల్పిన మ్బుణ్య
24. మ్బు దీని కి వక్రమ్బు
26. వచ్చువాన్ఱ పుత్రవ
26. ద్య (ధ) స్త్రీ వద్య(ధ)
(గోవ)
27. ద్య (ధ)(పఞ్చమ(హా)
28. పా. తకమ్బేని (న)
29. వానిలోక (మ్బు)
30. నన్దు వాన్ఱ

XV

Epdgraphia Indica Vol. IX.
Maliyapundi graut of Ammarujah II

In lines 56—60. some names of villages, tanks and fields appear in there Telugn forms.

56. అస్యగ్రామస్య మధయః. పూర్వతః. ముంజాన్యరు. దక్షిణతః యనిమిలి. పశ్చిమ
57. తః కల్నకుఱు యుత్తరతః ధర్మిపురము, ఎతద్గామ స్యక్షేత్ర వాదయ: పూర్యత (:) గిల్ల?
58. గురాత. ఆగ్నేయత: రావి యపేరియ చెఱువు.

XVI

Bezvada Inscription of Yuddhamalla.
890 A. D.
Epigraphia Indica Vol. XV.
Page 157.

1. స్వస్తి నృపాంకుశాత్యన్త వ(త్స)
2. లసత్య త్రిణేత్ర విస్తరశ్రీయు (ద్ధ)
3. మల్లణవవర్య విఖ్యాతకీర్తి
4. ప్రస్తుత రాజాశ్రయుణ్డు త్రిభు
5. వనా భరనుణ్డు సకల వస్తు స
6. సమేతుణ్డా రాజసల్కి భూవల్లభుం
7. డు త్రిన్ పరగంగ బెజవాడం గొమ
8. రస్వామికి భక్తుణ్డై గుడియ । ని
9. రుమమ తిన్నపదా ముణ్డై త్రిచ్చె
10. నెగిదీచ్చెర్మరంబు గొరగల్గా కొరు
11. లిన్దు విడిసి బృన్దబుగొనియు
12. ణ్డు వారు...రిగాక యుబ్బార
13. నాపి ప్రచ్చిన పావన్బుం గొ
14. న్దు । వెలయగం నియ్యొట్టు ఆప్పి
15. మలిను రై విడిసినం బ్రో
16. లంగల తాన పతులును రా
17. జుపట్టంబు గిట్టినపతి
18. యు నలయం బయ్యారల
19. వెల్వతించిన నశ్వమేనంబు
20 (ఫ) లంబుపేక్షించి నాలిం గబ
21. టిసినంబాపంబు గమకు జ
22. (న) నుత చేబ్బోలనుణ్డి బిజ
23. వాద జాత్రకు వచ్చిత్రిణ
24. యను సుతుద్దుణ్డు సోటుమె
25. చ్చకతివిటియ న్నెలద । మునఘు
26. ణ్డు సేకొనియిన్దు ప్రత్యక్షం
27. బయున్న నిచ్చ । గని మల్లణ్డై
28. త్రించె గుడియుతురంబు
29. ను గాత్రి కేయునకు దీంనిం చేబ్రో
30. లు రొమెలెడు వారతిరంబేబు
31. గ రొణ్డు సోటిగొరగ
32. ...నుబెట్టు వెరుగనుజ
83. ...యి స్తిత సేకొనికాచు
34. ...ర వీని న్దారు నిల్పినవారు
35. ...తి దప్పియటి పుటవా
36. ...బు గాన....................

XVII

Epigraphia Indica Vol. VI. P. 346
Ranastipudi Grant of Vimaladitya
dated the 8th year of his reign.
About A. D. 1015.

87. తత్వానిమిత్తే మహూదత్త ఇతి విదితమస్తు. నః అస్య
వథముః పూర్వతః . కాతీనడిపియ (చె)ఱువు - ప
ఱుమటిక-

88. ట్టు । ఆగ్నేయతః బ్రెంతుకత్తీయుం బా(టారియు)
ర (ణా) స్తిపూణ్డియు, సుట్యలికుట్టున వెలంగ గుట్ట
పఱుమటికట్టు ! దక్షి

99. ణతః సెంకెఱువుకట్టు - ఢిగ్గ (నా) లి త్రోవ । నైరు
త్యతః పాటారియుం గొఱుకటియు రణస్తిపూణ్డియు
90. నుట్యదికుట్టునచి న్తగుణ్ణ । పశ్చిమతః కొఱురేటి పాద
ఱు । నాయవ్యతః ఉల్లసామైన సీమా.
91. ఉత్తరతః కఱవఱ తియనెఱుట్య సీమైన (సీ) మా
ఈశానతః ఎఱ్ఱియుప్రెమున్తుక త్తియు రణస్తిపూణ్డి ః
82. యు ముట్యలకుట్టు

XVIII

Epigraphia Indica Vol. VI P. 219
Bhimavaram Inscription of Kulottunga I
Saka Sam Vat. 1037

I

1. స్వస్తి శఖనష్ణంబ్లు 998 నేంటినల సలవత్స
2. ర త్రాహి న్వస్తి సర్వలోకాశ్రయ - శ్రీ
3. విష్ణు వర్ద్ధనమహారాజుల - ప్రవర్ద్ధమా
4. న విజయరాజ్య సంవత్స (రంబ్లు) 7 నేండు...
0. ......మాఘమాసమున
7. పు. న్నమయు శుక్రవారమున సోమగ్రహణ
8. విమిత్తమునం

Second face

1. శక వర (ష)ములు 1006 స్వస్తి (స) ర్వలోకా
శ్రయ-శ్రీ విష్ణువర్ద్ధన-మహారాజుల ప్రవ వ(ర్ధ)మా
2. న-విజయరాజ సంవత్సరమొ 15 గు (శ్రా) హి దిన
307 ండుం...

XIX

Dirghasi Inscription
Vanapati
Epigraphia Indica Vol. IV. P. 314
Saka Samvat 997.

17. శ్రీశకునేణ్డులు భూసతిపై శైలనన్దాబ్జభవ సంఖ్యనొన్ద
వేంగి — । దేశంబుగిమిడియ గోసలగిద్రి
18. సింగిదేశంబు మతియొడ్డదేశమునంగం । జనినభూపాలు
రననినోచ్చి చలమత్తి గణ్డణ్డై నేగడిన

19. మణ్డలికుణ్డు । భూసవంశుణ్డు వాసవనిభభోగి బణపతి
సౌజన్యగుణయుతుణ్డు । దీర్ఘాసి భగవతిదే
20. దేవాలయమున ముందటం గడుఘునతరమున మణ్డపమె
త్తించె భణ్డనవిజయుణ్డు గణ్డగోపాలుణ్డఖ
21. ణ్డవర్తి ॥ దీవియనెట్టె నద్దేవికి నవ్వేలం డినమనోవల్ల
భి వనజనేత్రి దీవియవెట్టెఁ బద్మావతియును
22. (నా) క్షోణీనశశులు గలయంతకును సుడసున ॥ గగన
భూమిచంద్ర ఖరకరోదక శిఖిమారుతాత్మ
మూర్తి
23. మహిషమదన । యి (ష్టపూర్త) ఫలము లేల్లకాలం
బును । మెచ్చుతోడందమను నిచ్చుచు (ణ్డ)

XX
Pithapuram Inscription of Mallapadeva
Epigraphia Indica Vol. IV Page 226
Saka Samvat 1124

85. ......శకవర్షంభులు । (2) 4గు (నేం) టి
86. జేష్ఠబ (హు) (శ) దశమియు నాదివారము నాంటిసిం
హోదయమున । స్వస్తిసర్వ లోకాశ్రయ శీవి
ష్ణువర్ధనమహా
87. రాజులైన మల్లవదేవ చక్రవర్తి. శ్రీ పిఠాపురమున
శ్రీకుంతీమాధవదేవర స (న్ని) దినభిషిక్తుండై పట్ట
88. ము గట్టి తన్నిమిత్తమున శ్రీకుంతీమాధవదేవరకు హవి
ర్బల్లిచ్ఛనార్థి న్నిత్యనైమిత్తికమాసోత్సవ సంవ
త్సరోత్స (వా)
89. ర్థముగా పోల్నాంట్టిలో గుడివాడ అని అనియేడి
ఊరు అఖండమును గృహక్షేత్రారామ గ్రామేయకస
హితము
90. ౧ (సర్వ) కర (ప) రిహారముగాంజేసి (ఆ) చం
ద్రార్కం స్థాయిగా నిచ్చిరి.

XXI
Phirangipuram Pillar Inscrfption of Peda Komati Vema
Epigraphia Indica Vol. X Page 321.
(Stanzar by Sreenatha.)

విద్యాధికారీ శ్రీనాథోవీర శ్రీవేమ భూపతేః అకలెదాక
దో నిర్మశంకం దర్మ శాసనం

శాకాబ్దములు సహస్రశాము మున్నూంటముప్పదితొంకండు
నునైన భవ్యసంఖ్య
వలలు విరోధి సంవత్సరంబున ఫాల్గు
నంబున బహుళపక్షంబువిదియ
శుక్రవారంబున శుభముహూ
ర్తంబున శ్రీదాస్యవాడి పురాదిప
తియు । ంగృష్ణవెణ్ణాజల క్రీడావినో
దుండ్డునగు గన్న భూపాలునరుంగు
బుత్రి విరనారాయణుం
డ్డు వేమవిభునిదేవి । భూరిసద్గుణనిశు
రంబసూరమాంబ । జగము
వినుతింపసంతాన సాగరాఖ్య వర
తటాకప్రతిష్టోత్సవంబొనర్చె ॥ జాహ్న
వియమునాదిసకల పావననదీ
విమలతీర్థంబు పవిత్రితంబుబ
హులమహాపరివాహపాథోభరద్వ
నఘుమఘుమాయిత దిశాకా
శకంబు జలసారణీ సేకసంర్థ
దానేకవనవిని తాధ్వగాధ్వాశ్వమకబు
బలవదురుమత్స్య కచ్ఛపడులికులీర
తిమితిమింగిల విక్రమక్రమవిహార
తరళతరతుంగ భంగకదంబుచుం (బి)
తాభ్రవీధి సంతానమహాపయోధి ॥
కపటసూకరమైవ కైటభాసురవైరి
ఖురపుటంబులం బరిఖ్నుణ్ణమ
య్యె । రఘుకులోద్వహ ధనుయంత్ర
త్రముక్తములైన చిచ్చురమ్ములచేం
డిం జేవ దలగెంగుంభసంభవు
నిహస్తాంభోరుహంబున నాపో
శనంబయిప్రాసమొందెం బాషా
ణములనచ్ఛభల్ల గోలాంగూలక
పియూథములచే తలగట్టువడియె
వనధియేభంగి సరివిచ్చెననంగవచ్చు
నారసాతలగంభీర వారియగుచు నప
గతాపాయమగుచు శోభాఢ్యయగు
చునుపమంబైన సంతానవనధితోడ.

ANCIENT CIVILISATIONS OF THE EAST.

(M. R. Ry. S. BHIMASANKA RAO GARU, B.A.)

Before proceeding to give a brief historical sketch of the more important of the ancient empires of the East, it is necessary to refer to some of the recent archælogical researches and discoveries, into the domains of antiquity. A few yeares ago the history of the Eastern Empires and their civilizations was told in a few pages, which was a mixture of romance and fiction. The extremely meagre and scant accounts of the great empires of oriental anti-quity were vory much intermingled with mythology so that it was not possible to separate the true historical facts from fiction. The historical monuments and other objects pertaining to the Babylonian and Assyrian civilizations and to that of Egyptian antiquity are few in number and their significance too has not been adequately ascertained, realised and grasped. But during recent years the progress made in Oriental Archæology is astounding and there has been a large increase in the volume of knowledge which we now possess regarding these extinct empires of the East. If the present rate of progress is kept up there would be an immensely large addition to the present stock of knowledge year after year. This is what Professor Archibald Sayce, the famous of the most living Oriental Archæologists, says on the subject.

" In no department of science has so complete a revolution has taken place, in our knowledge during the last half century as in tha of Oriental Archaeology. Thanks to the exact vator and decipherer, the ancient World of the East, has risen as it were from the grave, and become almost as familiar to us as the European world of the Middle ages We can follow the daily life and read the inmost thoughts of men who lived before Abraham was born ; can study the actual letters written by the Babylonian kings, against whom he fought ; can examine the hand-writing of the Egyptian Literateurs who flourished centuries before him and handled the jewellry and articles of toilette which once belonged to the ladies of the distant past. The oriental past in fact has ceased to be distant. Like a landscape which the telescope brings near to us the age of Moses or even of Abraham is being unfolded to us in all its minute details."

It was in the year 1802, that the famous Rosstta stone was brought to England and it was presented by George III to the British Museum. It was a huge block of black basalt, though called a priceless jewel by the archæologists bearing an inscription in three languages but it long remained a mere curiosity without any importauce and significance. It was only recently that the Oriental Scholars, Young and Champollian, have been able to decipher the inscription on the stone by interpreting the Heiroglyphics and thus a key was discovered to open the sealed book of Egypt's mighty past by rescing her numberless monuments. Thus the wisdom of Egypt so long unscrutable became known and a new science arose known as Egyptology. Tombs were ransacked with merciless activity and the Museums of Europe filled with their spoils. But it was only recently that excavations was carried on and conducted with most scientific care and precision, yielding more satisfactory results, without destroying the material of priceless value to the arechæologist. The archæologicaal excavations during the last ten years have given us a totally new idea of the beginnings of Egyptian history. Ten years ago Sneferu, the last king of the 3rd dynasty stood alone a solitary fignre on the threshold of Egyptian History. Menu, the founder of the Egptian monarchy, was a merely legendry personage. The great architect kings and pyramid builders were mythological personages about whom little or no historical information was available. The beautiful statues of Sneferu and his contemporaries in the Cairo Museum are the only valuable possessions we had of the ancient Egpytians and a glance at those artistic works would clearly indicate that the Egypitan art did not begin with them. There must have been a long history of development in art and sculpture to attain to the pyramid building stage. It would be difficult to conceive that those monstrous stone barrows of perfect mathematical accuracy of form could be devised and constructed without a long course of previous systematic training and yet we have no historical evidences regarding the earlier history of cultural development. All this is now changed. The excavator trained and made ready, turned to sites which would reveal to us

the most ancient age of Egypt. The work of the Anglo-American "Egypt exploration fund" directed by Petrie, Mace and Maciever at Abydos, and Al-Amra, of the exclusively British Egyptian research account by Petrie, at Koptos, Harconopolis and other places; and lastly of the Frenchmen, Demorgan and Amelianeau—has furnished us with new knowledge of Archaic Egypt. It was in 1894 that the new discoveries began with the work of Professor Petrie at Koptos and the fact that so good a general description could be given of the new discoveries shows how swiftly these new discoveries were made. The years 18 7—1902 were epoch making years in the history of the science of Egyptology. Discovery was followed by discovery and each season's work afforded a mass of new historical material. In 1902, Dr. Budge's famous work on the archaic civilization of Egypt was published. Under the auspices of the Egypt exploration fund Professor Petrie has also been issuing annually a series of volumes giving us a connected idea of the early Egyptian dynasties and from the many monuments which he found he marshalled all the facts for the first time in chronological order on historical basis. The newly discovered antiquities may be roughly divided into three main divisions.

1. The newly identified relics of the Paleolithic age, in Egypt, centuries before the Neolithic age, which are worn flint instruments which are found on the surface of the desert plains on both sides of the Nile. The users of these implements are the most ancient inhabitants of the Nile Valley.

2. Those of the primitive Neolithic Period.

3. Those of the Archaic period the age of the beginnings of the Egyptian Monarchy including the three first dynasties.

The life and manners of the ancient Egyptians has been treated by Sir Gardner Wilkinson with great artistic skill and labour.

The Prussian exploring expedition under Professor Lepsius carried off many materials for the reconstruction of Egyptian history. Mariatte's completed the work of Professor Lepsius on the historical side and with the foundation of the Cairo Museum closed what may be termed the old period of excavation, thus preparing the way for the more scientific work of the present day. So much for Egypt.

Now coming to Babylonia and Assyria we find that the first attempt to dig for the Assyrian antiquities was made by a French man named Monsier Botta in the year 1842. He was followed by a celebrated English investigator, Layard, to whom we owe the founding of the great Ninevah Library containing many volumes of history, science, arts, etc. Large mounds of earth, in which were embedded the relics and monuments of the ancient cultures and civilsation of Chaldea, Babylonia, and Assyria are scattered here and there on the banks of the Tigris and Euphratis. The most important of these mounds, which yielded splendid results when excavated are the great mound of Koyunjik, the mound of Masul, the mounds of Nimrod, the Khorsabad mound, the Jonnap's mound, the Mughier and other mounds. It is a long history to tell how and all these various mounds have been attacked one by one and their contents were brought up and were made to yield valuable historical information regarding the ancient past. It is only necessary here to refer to some of the more prominent results obtained from the excavations of the Chaldean Babylonian and Assyrian ruins which have greatly augmented our knowledge of the past. Many ornamental things, bronze dishes, plates, winged bulls and lions, pavement slabs, enamelled tiles,and bricks and many statues have been found in these mounds which attest a high state of culture and development in art, science, and sculpture. The ruins of a mighty temple at Siriguila were excavated by a Frenchman named Sarzac and a good number of statues, stone pictures and other things were taken away and they are preserved in the Assyrian rooms in Louvere in Paris. They belong to about 4,500 B. C.

Of the varied feelings and aspirations which mankind has been subjected to from the remotest antiquity. the passionate wish of perpetuating their names and the memory of their deeds has always been one of the most powerful. This desire of perpetuating their names and deeds has been found to be very strong and acute among the ancients by the discoveries which have been recently made in the excavations. The ancients built many palaces and temples in brick and stone, at an almost incalculable expense of time, human labour, and human life. All the resourses of their invention, all their skill in art and ornament, all their treasures untold, have been profusely lavished upon these vast and gorgeous temples and palaces, because,

they thought, that, in their towering grandeur and massive solidity, they would defy time and outlast the nations which raised them, leaving behind them, traces of their existence and memorials of their greatness. The walls, pillars, and gateways of those mighty buildings and temples were used for the recording of their valourous deeds and the praise of their names, which was their proudest ambition, and their stony surfaces were covered with row after row of wondrous characters carefully engraved or chiselled and decorated with painted or sculptured representations of their own persons and of the scenes in war and peace, in which they had been leaders and actors. In Egypt, In India, in Persia, in the valley of the Euphratis and Tigris on the banks of the Nile and of the Ganges, wherever great and flourishing nations once held sway, there we find clusters of great ruins, gigantic shafts and cornices loudly proclaiming the tale of their buoyant life and action many thousands of years ago. Upon the walls of the Assyrian palaces were inscribed in endless rows of inscriptions, telling year for year through centuries the history of the kings who built them while pictures which accompany these annals, lend life and reality to these unattractive records. A great wonder has been brought to light from amidist the rubbish and dust of 25 Centuries,— A collection of literary and scientific works, of religious treatises, of private and public documents deposited in rooms constructed on purpose to contain them, arranged in admirable order, in short a library. It was in the y ar B. C. 606 that Ninevah the capital of the Assyrian Empire, which stood in arrogant splendour and dazzling brilliance with her palaces towering high above the Tigris, whose armies marched from her gates and returned laden with the spoils of many countries, whose monarchs had ridden to the place of high sacrifice in chariots drawn by captive kings, such was the city which commanded the respect and admiration of the whole of the then civilized world, such was the city which fell after a protracted seige of two years by a Persian King assisted by an army of Grecian herelings. The excavation of the great mound of Keyunzik has brought out two sumptuous palaces, which were distinctly recognised as those of the royal residences of the great Senacherib,the renowned Assyrian monarch and that of his grand son, Asshur Banipal who reigned over a vast extent of territory during the sixth century B. C.—two of the mightiest conquerors and magnificent sovereigns of the Eastern World. It was in the latter place that the above library of considerable size was discerned, a library consisting of small bricks, backed clay tablets arranged in perfect order. This is what was called "Asshur Banipal's Royal Library." A general survey of the library shows the wide range of the subjects dealt with. Religion and Science were the chief subjects treated of. The old Chaldeans reached the highest perfection in the two branches of mathematics and astronomy and bequeathed to us many fundemental notions and practices on those subjects. Astrology which treats of the influence of the heavenly bodies on the fates of men has also been treated of in many volumes. There are many volumes of history, geography, grammar, dictionary and school reading books,and they occupy a prominent place in the library. Apart from this classical or reference department of the library there is also the documentary department or the Archieve proper where documents and deeds of all kinds both public and private were deposited for safe custody. We find, Royal decrees and despatches, lists of tributes paid by vassal sovereigns, reports from generals, reports of the superintendents of royal observatories, public contracts and other private sale deeds, mortgages and other bonds belonging to the Royalty,--all these carefully preserved in clay tablets. The most remarkable of the private documents is the will of Senacherib which bequeathes valuable personal property to the priests of the temple of Nebo. These clay tablets were sometime preserved in a sort of cylinder which furnishes a sort of protection to the tablet inside. A valuable collection of these seal cylinders were collected and preserved in the British Museum. These cylinders were made of baked clay and were of a larger size, more or less intended for the safe custody of historical documents. The most important of them was the Taylor Cylinder containing many historical documents of the reign of Sennacherib. These tablets and cylinders lay for a long time, as curious collections when George Smith, the greatest of the oriental archaelogists whose premature death was deeply lamented throughout the whole historical world, after a long and patient study undertook the task of sorting these clay tablets and succeeded in uniting a large quantity of fragments into a readable whole. He could bring about a complete poem, from a series of 12 tablets and also discerned a scientific work from some of the tablets He published a book on the cuneform inscriptions of Western Asia. He undertook

three successful exploring expeditions to the mounds of the Mesopotamian valley, and carried off many many inscriptions etc., to the British Museum. While he was in the midst of his work, he died at Syria, of pl gue in 1876 and much of the work begun by him and left unaccomplished has been allowed to lie over in an imperfect condition till recently when an organised exploration was undertaken and is being carried on at present. Reference will be made to the many discoveries which have been recently made In their appropriate places when we deal with the histories of Babylonia and Assyria. It was in the winter of 1801-02, an invaluable inscription which was engraved upon a huge block of black diorite stone was discovered by M. De Morgan, a French Orientalist during the excavations carried on in the mound of the Acropolis at Susa. This is the code of laws promulgated by the great Babylonian monarch, Hammuraibai who was one of the ablest of the world's rulers and who reigned over the Mesopatomian valley about B. C. 2,200. These laws together with introductory and concluding texts were engraved upon a monolith in 49 long columns of writing, of which 44 are intact and at the head of the stone there is a sculptural representation of the king reoeiving these laws from Shamash, the Sun God. The full significance and importance of those laws will be discussed later on ; but suffice it to say for the present that they would enable us to construct a fairly accurate and complete picture of the Babylonian society during the early period. The great Chaldean Epic of the Creation which was written upon seven tablets has also been recently diciphered and its contents were made known It comprised (1) a description of the state of Chaos ; (2) the war of gods ; (3) the defeat of Timat by Marduk (4) of darkeness by light or evil by good (3) a description of the chief of gods, (5) the creation of heavenly bodies ; (6) creation of animals and man ; (7) hymns to Marduck the chief of gods with fifty titles of honour. The Biblical account of creation would exactly correspond with the Babylonian account The great National Epic of Gilmagesh, the Ramayana and Mahabaratha of the Babylonians which was written upon twelve tablets and which must have been composed about B. C. 3,500 has also been completely deciphered and the account of the deluge described therein and the story of the flood and of the creation of world narrated therein appear to be common in all ancient mythologies. It is represented therein that a God dwelling in an ark on the huge waters created the world. This account has been more or less verified by the mythologies of all the ancient nations. In addition to this National Epic many fragments containing myths and stories of the heroes of antiquity have been disoovered and yet there are still many fragments which are unintelligible on account of their small size.

Ancient Babylonia was divided into many kingdoms. The original inhabitants were known as Sumerians and sometimes they are called Accadians. Civilization in the land goes back to 6000 B. C. Between 5000 and 4500 B. C. the country was invaded by the Babylonians a warlike Semitic race; who adopted the older civilization. The earliest kingdoms of Babylonia are the kingdom of Kangi ruled by Enshag Kushanna in B. C. 4500 ; the kingdom of Kish ; the kingdom of Kishban ; the kingdom of Sherupurla, which is also called Lagesh. The Kings are known as Patesi or high priests. Then we have the kingdom of Ur of the Chaldees in B. C. 3000. In B. C. 3800 Saragon, ruled over the kingdom of Agade. He was the first known Semitic ruler who founded a dynasty and built a big empire. His son Naramsin was the first to assume the title of the "kiag of four quarters of the world." He built many roads and temples. The date of his reign is 3750 B. C and it was found from a tablet in the temple of Shamash at Sippur. The reigns of the father and son cover a period of about a century and there was a high state of organisation and civilization in the Kingdom. There were judges, musicians, physicians. etc., and this epoch certainly marks a culminating point in the history of the old orient. There were many independent kingdoms some small, some large, inhabited more or less by powerful warlike tribes who were at constant war with each other. The kingdoms of Grech, Ur, Larsa, Isin have for sometime independent existence and all these were conquered one after another and in B. C, 2342 Hammurabai reigned over the united Babylonian Empire. He devoloped the resources of the Empire to a very great extent, built many irrigation works, dug canals for water supply, and constructed a big store-house for wheat in Babylonia, A number of dynasties ruled over over Babylonia and the old Empire came to an end in B. C. 728 in the reign of Tiglath Pileser, owing to the rise of the Asyrian Empire which soon eclipsed Babylon.

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THE TREASURES IN STORE.

(THE EDITOR.)

Embedded in the walls and pillars of sacred shrines, buried in the ruins of ancient cities, that once were seats of mighty empires, enshrined in the calm and secluded caves of mountainous regions, hidden in the happy traditions and myths of places and races, our historical Muse still lives lingering on, at once our life and all our heritage, that we the heirs of India's golden past may wake from our sleep of indifference to claim the wealth, all our own. We are not upstarts in position and glory though by our indifference, we have, in season and out of season been treated as such. It is neither Rome, nor Greece, nor the modern West that recovered us from Barbarism ; rather India made Asia, the ancient Greece and Rome; and Indianised Asia has still preserved what India has lost. If the past is the pride of the present and inspires us to a noble future, if the histories of nations are valued in their individual countries, and no time, trouble or expense is spared to build them up, if in every country the babes in the nursery and the young in schools and colleges are alike made to imbibe the national spirit, that life and teaching carefully instils into them, if in spite of the depressing present, it is for us a privelige and a pride to be called *Indians*, and know our our past, then arise and shake off your sleep of indifference, that limits your activities to the personal pie, to merge yourself into the life of the nation, joining the ranks of the honoured workers thereof.

South Indian Research then is not a profession or a trade intended for personal aggrandizement It is a costly and laborious cause done for love and for the nation. Whatever is earned by us in other directions is freely given away for this enterprise, which was ushered into existence five years ago, and which with your strong support and encouragement hopes to see days of brightness and joy in the near future.

Be not discouraged, if men shall hate you and revile you and call all manner of evil against you, and your ancient history so studiously hidden. No nation has neglected its past history. Why should India be jeered at for this sacred cause. It is a proverb, this, viz., no pains, no gains. Our gains in this field are un-

like the gains of a maker of money; they are more universal in their enjoyment, more abiding in their duration. Why care we then to the ridiculing smiles and derisive looks of men who have eyes, yet see not, have ears and yet hear not. What if Indra smiled Bali to scorn, because of Bali's fallen fortune? Nations by themselves are made, not by the charity of the oppressors. After rain comes bright sunshine, sleep is necessarily followed by refreshed wakefulness, and night is necessarily followed by day. Our fall is but the preparation for the future glory. He alone truly lives, who uses the present for building up the future, who while opportunities yet last, follows them up with deligence and care. Make hay while the sunshines, says the old adage; Never put off till to-morrow what you can do to-day. Take time by the forelock, and gather up your resources, which else it will be too late for us ever to collect.

Procrastination is the thief of time. While our politicians bring us liberties, let us gather up our scattered resources, knowing the value of time of which Bhishma in Shanti 227 said "Every one is attacked here by time: Nothing among subtle or gross beings can escape from Time's sway. All things are being cooked in Time's pot. Time has no master. Time is ever vigilant. Time is always cooking everything within itself. No one who has ever entered the kingdom of Time can escape therefrom. All embodied things may be careless of Time, but Time is wide awake behind them. No one has ever been seen to have driven off Time from him. Ancient, eternal and the embodiment of Justice, Time is always equal about all living creatures. Time cannot be shunned and there is no retrogression in its course, Like the usurer summing up his interest Time, sums up its subtle portions represented by kalas, lavas, kasthas, kshanas, months, days and nights. Like the current of a river, washing away a tree whose roots it can get at, Time catches him who says,—"This I will do to day, this I will do to-morrow"—Sweeps him away. Time carries away one, and men say—"I saw him a little while before? How has he died." Wealth, comfort, rank, prosperity,—all are destroyed by Time. Approaching every living creature, Time takes away his life. All things which haughtily raise their heads high are sure to crumble down."

May activity once more reign in our sacred land, and fired by love and by enthusiasm may some of India's sons, take to research and work it through. Truly as Mahabharata said.

"The sun may perish and the silvery moon. But not the line of Puru on the face of the earth."

ON EGYPT AND OTHER COUNTRIES.*

ADJACENT TO THE CALI RIVER, OR THE NILE OF ETHIOPIA FROM THE ANCIENT BOOKS OF THE HINDUS.

(By Lieutenant Francis Wilford.)

SECTION THE FIRST.

My original design was to compose a dissertation entirely geographical on Egypt and other countries bordering the Nile, but as the Hindus have no regular work on the subject of Geography, or none at least that ever came to my knowledge, I was under a necessity of extracting my materials from their historical poems, or as they may be called more properly, their legendary tales; and in them I could not expect to meet with requisite data for ascertaining the relative situations of places: I was obliged therefore to study such parts of their ancient books, as contained geographical information, and to follow the track real or imaginary, of their Deities and Heroes; comparing all their legends with such accounts of holy places in the regions of the west, as have been preserved by Greek Mythologists, and endeavouring to prove the identity of places by the familiarity of names and of remarkable circumstances, a laborious, though necessary operation, by which the Progress of my work has been greatly retarded.

The Mythology of the *Hindus* is often inconsistent and contradictory: and the same tale is related in many different ways; their Physiology, Astronomy and History are involved in allegories and enigmas, which cannot but seem extravagant and ridiculous nor could any thing render them supportable, but a belief that most of them have a recondite meaning, though many of them had, perhaps, no firmer basis than the heated imagination of deluded fanatics,* or of hypocrites interested in the worship of some particular deity. Should a key to their eighteen *Puranas* exist, it is more than probable, that the words of them would be too intricate or too stiff with the rust of time for any useful purpose; Yet, as a near coincidence between *proper names* and *circumstances*, could scarce have been accidental, some light may be naturally expected from the comparison which I resolved to make. It is true, that an accurate knowledge of the old northern and western Mythology, of the *Coptick* and other dialects now used in countries adjacent to the *Nile*, of eastren languages and above all, of *Sanscrit*, may be thought essentially necessary for a work of this nature; unfortunately I possess few of those advantages; Yet it will not, I hope, be considered presumptuous, if I present the *Asiatic* Society with the result of my enquiries; desiring them to believe, that when I seem to make any positive assertion, I only declare my own humble opinion, but never mean to write in a dogmatic style, or to intimate an idea that my own conviction should preclude in any degree the full exercise of their judgement.

So striking in my apprehension, is the similarity between several *Hindu* legends, and numerous passages in Greek authors concerning the Nile and the countries on its borders, that in order to evince their identity or at least their affinity, little more is requisite than barely to exhibit a comparative view of them. The Hindus have no ancient civil history, nor had the *Egyptians* any work purely historical; but there is abundant reason to believe that the *Hindus* have preserved the religious fables of *Egypt*, though we cannot yet positively

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* This famous article by Francis Wilford published in the Asiatic Researches of 1801. A.D. is republished below for the information of our Readers. The article is now as rare as it is important and is expected to cover about 60 or 70 pages of this Journal. It identifies many of the places, rivers, mountains, countries and tribes of our Puranas and gives us a complete geography in modern terms of the world known and recorded in Indian Sacred books. The truth of the Puranas in Geographical Matters become evident, if it is said, that when many a European traveller was baffled in his attempts to discover the sources of Nile, Captain Stokes read this article, proceeded on its lines and discovered the sources.]

* In spite of all his learning, the writer indulges in these epithets regarding ancient India. Yet he himself proves it to the world that the Indians are not deluded fanatics, in matters Geographical.

say, by what means the Brahmens acquired a knowledge of them ; it appears indeed that a free communication formerly subsisted between *Egypt* and *India* ; since Ptolemy acknowledges himself indebted for much information to many learned *Indians*, whom he h d seen at Alexandria, and Lucian informs us, that pilgrims from *India* resorted to *Hierapolis* in *Syria* ; which place is called in the *Puranas*, at least as it appears to me, *Mahabaga*. or the station of the Goddess *Devi* with epithet ; even to this day the Hindus occasionally visit, as I am assured, the two *Jwala mukhis*, or springs of naphtha in *Cusha*—dwipa, *within* the first of which, dedicated to the same goddess with the epithet anayasa is not far from the Tigris ; and Strabo mentions a temple, on that very spott, inscribed to the goddess *Anai as*.

The second, or great, *Jwala-mukhi*, or spring with a flaming mouth is near *Baku* ; from which place, I am told, some *Hindus* have attempted to visit the *Sacred Islands* in the west, an account of which from the *Puranas*, will (if the publick approve this essay) be the subject of a future work. A *Yogi* now living, is said to have advanced, with his train of pilgrims, as far as Moscow, but though he was not ill-used by the *Ruffians*, they flocked in such crowds to see him, that he was often obliged to interrupt his devotions in order to satisfy their curiosity; he, therefore, chose to return ; and indeed. he would probably have been exposed to similar inconvenience in the *Sacred Isles* without expecting *Breta-Stan*, or *the place of religious duty*. The western pilgrimage may account for a fact mentioned, I think, by *Cornelius Nepos* (but as printed books are scarce in this country, I speak only from recollection), that certain *Indi* or *Hindus* were shipwrecked on the shores of the *Baltick* : Many *Brahmens*, indeed assert that a great intercourse anciently subsisted between India and countries in the west ; and as far as I have examined their sacred books, to which they appeal as the.r evidence, I strongly incline to believe their assertion.

The *Sanskrit* books are, both in size and number, very considerable ; and as the legends relating to *Egypt* lie dispersed in them without order or connection, I have spared neither labour nor expense to collect them ; but though I have in that way done much, yet much remains to be done, and must be left, I fear, to others ; I had the happiness to be stationed at *Benares*, the centre of *Hindu* learning ; and though my laborious duties left me very little time for literary pursuits, yet my appointment supplied me with the means to defray the necessary charges, which I could not otherwise have afforded. To the friendship of Mr. Duncan I am deeply indebted ; his encouragement and support had a great effect on the *Brahmens* ; nor should I, without his assistance, have met with that success, which has rewarded my labours. It will appear in the course of my essay, that I had derived infinite advantage from the travels of *Mr. Bruce*, to which I so frequently refer, that it was hardly possible to cite them constantly ; and I make this general acknowledgment of my obligation to him. Even the outline of the map prefixed to this dissertation is borrowed from his elaborate chart. Those who may follow me in this path, will add considerably no doubt, to the materials which I have amassed. and may possibly correct some errors, into which I may have fallen ; happy shall I be to have led the way to discoveries, from which very important conclusions may de deduced.

The *Hindus*, I believe, have no work professedly written on pupular geography that is on the face of this globe according to the system of their astronomers : they have large charts of the Universe according to the *Pauranicas*, with explanatory notes, and perhaps, wlth treatises to elucidate their fables and some of the Puranas contain lists of countries, rivers and mountains, with a general division of the known world ; which are also to be found in a few of their astronomical books. The *Bauddhas*, or followers of Jina, have a small tract on geography. entitled *Triloka derpan*, or the *The mirror of three worlds*, which *Mr. Burrow* was so kind to lend me : it is a most extravagant composition, and such is the hate of *Brahmens* to *the Jainas*, that no explanation of it can be expectedfrom them ; but should I have leisure and opportunity to examine it, the task may be attended with some advantage ; though the proper names are in general changed and accomodated to the heterodox system.

According to the Ortbodox Hindus, the globe is divided into two hemispheres, both called *Meru* ; but the superior hemisphere is distinguished by the name *Sumeru*, which implies beauty and excellence, in opposition to the lower hemisphere, or *Cumeru*, which signifies the reverse ; by *Meru*, without any adjunct, they generally mean the higher or Northern hemisphere, which they describe with profusion of poetic imagery as the seat of delights ; while

they represent *Cumeru* as the dreary habitation of demons, in some parts intensely cold, and in other so hot, that the waters are continually boiling. In strict propriety, *Meru* relates to the pole and polar regions; but it is the celestial north-pole, round which they place the gardens and metropolis of *Indra*, while *Yama* holds his court in the opposite polar circle, or the station of *Asuras*, who warred with the *Suras*, or Gods of the firmament. There is great reason to believe, that the old inhabitants of the Southern hemisphere, among whom were the *Ethiops* and *Egyptians*, entertained a very different opinion of their own climate, and of course represented the summit of the Northern hemisphere as a region of horrors and misery; we find accordingly that the *Greeks*, who had imported most of their notions from *Egypt*, placed their hell under the north-pole, and confined *Cronos* to a cave in the frozen circle. In the *Puranas* we met with strong indications of a *terrestrial paradise*, different from that of the general *Hindu* system, in the Southern parts of *Africa*; and this may be connected with the opinion adapted by the *Egyptians*, who maintained it against the *Scythians* with great warmth (for the ancient inhabitants of the two hemispheres were perpetually wrangling on their comparative antiquity) that the *Ethiopians* were the oldest nation on earth.

Several divisions of the old continent were made by different persons at different times; and the modern *Brahmens* have jumbled them all together: the most ancient of them is mentioned in the *Puranas*, entitled *Vayu* and *Brahmanda*: where that continent is divided into seven *dvipas*, or countries with *water on two sides*, so that like *Jazirab in Arabick*, they may signify either islands or peninsulas. They are said to be wholly sorrounded by a vast ocean, beyond which lies the region and mountains of *Atala*; whence most probably the *Greeks* derived their notion of the celebrated *Atlantis*, which, as it could not be found after having been once discovered, they conceived to have been destroyed by some shock of nature; an opinion formed in the true *Hindu* spirit, for the *Brahmens* would rather suppose the whole economy of the universe disturbed, than question a single fact related in the book of authority. The names of those islands or Peninsulas are Jambu, Anga, Yama, Yamala or Malaya, Sanka, Cusha and Varaha.

THE TANJORE MAHARAJA SERFOJI'S SARASWATI MAHAL

SMALL POX AND VACCINATION IN ANCIENT INDIA.

[M.R.Ry. RAO SAHIB R. KRISHNA RAO BHONSLE, M. R. A. S,]

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I have read with interest the interesting leading article on "Small-Pox—its diagnosis and treatment by the ancient Hindus', in the course of which it was stated that "we have fairly indicated the Hindu conception of the disease and that we do not think that westren Medical Science has anything more to add. But with the lapse of ages and advancement in Science, *the westreners have discovered preventible remedy in Vaccination*" (the italics are mine). I may be permitted to state that the Westreners have *not* "discovered," but they have "re-discovered" vaccination. Lord Ampthill, late Governor of Madras, was responsible for this statement. In the course of his speech, while declaring open the King institute of Preventive Medicine at Guindy on the 11th March 1905, he said: "Let me remind you that the credit of introducing, or rather shall I say *re-introducing*, vaccination in India belongs to the Madras Presidency, and it was one of the great services rendered to the country by Lord Clive a little more than a hundred years ago." Mark the word "*re-introducing*." Lord Ampthill's use of the word "re-introducing" will be found pregnant with much force from the following extract of his speech :—

The people of India should be grateful to Lieut Colonel W. G. King, I.M.S., C.I.E., for having pointed out to them that they claim to have been acquainted with the main principles of curative and *preventive* medicine. The Science of Medicine originated in India, and it was exported from India to Arabia and thence to Europe. Down to the close of the seven-

teenth century European physicians learnt the Science from the works of Arabic doctors; while the Arabic doctors many centuries before had obtained their knowledge from the works of Great Indian Physicians such as Dhanwantari, Charaka and Susruta............There is nothing new in the work. Now this saying is even true as regards preventive Medicine, which we are all apt to regard as one of the most recent discoveries of Modern Science. Colonel King gives clear proof that the Ancient caste injunctions of the Hindus were based on a belief in the existence of transmissible agents of disease and that both Hindus and Muhammadans use inoculation by small-pox virus as a protection against Small-pox; and certain it is that long before Jenner's great discovery, or to be more correct, rediscovery of Vaccination, this art of inoculation was used for a while in Europe, where it had been imported from Constantinople, and the knowledge of medicine which flourished in the near East at the commencement of the Christian era emanated, as I have already shown you from India. It is also very probable, so Colonel King assures me, that the ancient Hindus used animal vaccination secured by transmission of the small-pox virus through the cow, and he bases this interesting theory on a quotation from a writing by Dhanwantri, the greatest of the ancient Hindu Physicians, which is so striking and so appropriate to the present occasion that I must take the liberty of reading it to you. It is as follows :—

'Take the fluid of the pock on the udder of the cow or on the arm between the shoulder and elbow of a human subject on the point of a lancet, and lance with it the arms between the shoulders and elbows until the blood appears; then the fluid mixing with the blood, the fever of the small-pox will be produced." *This is vaccination pure and simple*, and I hope that Colonel King will forgive me for making use of this striking passage from the ancient Sanskrit work which he himself discovered and brought to my notice two years ago. It would seem from it that Jenner's great discovery was actually forestalled by the Ancient Hindus, and the obvious comment is that the people who discovered vaccination ought not to object to its use."

In this connection the following extract from "the Short History of Aryan Medical Science" by His Highness Sir Bhagavat Singh, M.D., F.R.C.P.E. Thakore Saheb of Gondal will be read with interest :—

Inoculation for small-pox seems to have been known to the Hindus from a very early age. Long before Edward Jenner was born, certain classes in India, especially cowherds, shepherds, charanas and the like had been in the habit of collecting and preserving the dry seeds of the Pustules. A little of this they used to place on the forearm, and puncture the skin with a needle. In consequence of this inoculation, the classes are supposed to have enjoyed a certain amount of immunity from small-pox. Dr. Hiullet, late of Pondicherry assures us that "vaccination was known to a Physician, Dhanwantri, who flourished before Hippocrates."

I may conclude this contribution, which is already long, by stating that the continued researches into ancient Indian Literature by learned men like Col. King will show to the world that the share of the East in the development of preventive medical science has not been less. I do not want to bore you and your readers by quoting in this article extracts from the ancient Hindu Sastras.

THE HEALTH.

THE ANCIENT ANDHRAS AND THE EARLY SATAVAHANAS

(A paper read by the Editor, before the Second Session of the All-India Libraries Conference)

On this famous occasion, when for the first time, the representatives of the scattered communities of India meet together in this Andhra land, it is but meet that we know each other as intimately and dearly as the time and circumstances permit us to do So did our Aryan forefathers do, when at great sacrifices, or in places of pilgrimage, members of the scattered communities met. The elders among them always eagerly enquired into each others race, land, ancestry, and the vicissitudes; kinship was thus at once established and dearly cherished. The *Gotras* and *pravaras*, of the Brahmin communities are a never-failing link of consanguinity, that even after decades still brought recognition to each other. The traditions sacredly treasured up formed the second means of recognition. My purpose therefore to-day is to do a bit of this old man's work, not by eliciting anything from you but by volunteering to give, what all according to my light, I think will link us together as friends, even when we were babies.

It is by an act of Providence that we, the Andhras were distributed here in this part of Southern India. Our original home, it is said, was somewhere in the north, — some say near the Ganges, near Oudh, but we must have been so young then, as not to remember it now. The Vedas[1] it seems knew us when we were little children in a primitive condition of life We were told that the great Viswamitra, of undaunted courage and strength of purpose, by far the Brahmin par-excellence, to whom the world owes *the Gayatri*, was the ancestor of our race. We were then a wild and primitive people living in an unknown habitat. Scholars tell us that we were then a Vindhyan people, because we were in the Vedas bracketed with the *Pundras*, the *Pulindas*, the *Sabaras* and the *Mutibas*. We know from Ramayana that the Sabaras lived in Dandaka.[2] An ancient tradition has also been preserved of us in the Mahabharata[3]. Even there we were not given the higher status. We were then living in the dominions of Aryan Kings. Our next mention was in the Bhagavata, where the first signs of an Andhra Kingdom were seen. An Aryan King had six sons, one of whom was named Andhra; The Purana says that after him, the country that he ruled was called Andhra. There are thus many indications in Sanskrit literature about our race They all place us in the land of the Vindhyas or thereabouts without definitely locating us. It is Dandin that in his Dasakumara charitram fixed us to a place, an Andhranagaram near a lake in Dandaka. Even this proves nothing. By far the first definite clue to our race is in Harivamsam,[4] where Chanura, the king of Karusa was said to be an Andhra and that he was said to be killed by Sri Krishna. The same statement is found repeated in the Vishnu Sahasra Namams.[5] Valmiki[6] places Karusa between his *Asramam* and Mithila. All these accounts testify to the fact that our original habitat is not the Godavari District, or even Srikakulam at the mouth of the river Krishna,[7] and that we were a Northern race that laterly migrated to the south. Our Kinsmen, the Dravidas, also preserve the traditions of their Northern home from which they migrated to the south along with Agasthya The Andhra land that you visit to-day, on this auspicious occasion is thus the land of settlers from your original home, of settlers who were your old friends and relations from whom they were separated nearly three thousand years ago. Ours is thus the happiest of meetings to-day and we value this providential visit to our land on account of the sacred associations that it revives. And may God so bless that the bond of this sacred relationship between the races of the north and of the South, this unity and consanguinity between us may endure for ever and ever, making us all a homogeneous nation working for the common good of the mother land. And may you in your activities kindly remember that we of the South are your own people that colonised this part and are thus entitled to the sympathy and support from you of the original mother land.

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1. Aitereya Brahmana.
2. Valmiki III
3. Shanti 65—13—15.
4. Hari Vamsam.
5. We find there the expression *Chanurandhra Nishudana.*
6. Balakandam.
7. Campbell.

TANJORE MAHARAJA SARASWATI MAHAL LIBRARY

From that stage of infancy in which we were, now classed as barbarians, then as outcastes, and as *asuras,*—and this is true of individuals as of nations—we slowly grew to the age of an adult, and began to build up a house for ourselves. We were then, no longer in Karusa, North of the Vindhyas, nor in the *Andhra* Valley, where Sir Tata has now his famous workshops. To day, the Telugu area extends as far as Nagpur, comprises all except four districts of H. E. H. the Nizam's dominions, and borders the Kanarese districts of Bombay. It is somewhere within this area, but nearer Magadha and the Kalinga of Kharavala that we constructed a hut for ourselves. We must have had a small Kingdom for ourselves even during the time of Dasaratha, king of Kosala. I shall, if you do not think it a wild stretch of imagination beg to state that Southern Kosala might have existed, not only during the period of the composition of the Ramayana, but earlier still during the days of Sriramachandra and Dasaratha. That Kousalya, the wife of Dasaratha is the daughter of the King of Kosala is a fact impossible to be denied. The Genealogy of Dasaratha is clear on this point and Dasaratha as the son of his father succeeded to the throne of Kosala. It is therefore impossible to explain the fact, unless Kousalya belonged to the royal family of Southern Kosala. Southern Kosala then must have existed as a Kingdom even during the days of Dasaratha, and the Andhras (once treated as the Dasyus) are proud to-day to tell you that elevated from their low position it was they who begot the blessed mother of Sri Ramachandra in their ancient country of Dakshina Kosala. In Historical times, Yuan Chaung* tells us that Southern Kosala was known as *Maha Andhra,* and covered in the present day computation 1000 square miles. It had Ujjain for its northern boundary; the kingdoms known as Andhra and Kalinga on the south; Orissa on the east and Maharashtra on the west. The rivers *Narbudda* and *Mahanadi* had their sources in this area. The kingdom of Karusa mentioned above lay north of southern Kosala. South of Kosala or *Maha Andhra,* lay another territory called the *Andhra.* It had an area of 500 square miles and extended from the confluence of the *Manjira* with the Godavari, to the east as far as Bhadrachelam. The kingdom of Kalinga lay not only to the south of Kosala, but also formed its boundary on the east The habitat of the Andhras during the time of Hiouen—Tsiang being thus known,—(and even to-day it is so in the north as can be seen from the fact, already stated, that Telugu territory now extends to the further end of Nagpur, and that the Telugus are the third largest race in India.)—the earliest activities of these people cannot but be in the Dominion of H. E. H. the Nizam and its borders. About the third century B. C., the Greek Ambasador Magasthenes visited the court of Chandragupta and in his account of India, we find the Andhras, already mentioned as a great race, the second powerful in the land. "Next comes the Andarae," says he "a still more powerful race, which possesses numerous villages, and thirty towns defended by walls and towers, and which supplies its King with an army of 100,000 infantry, 2,000 cavalry and 1,000 elephants." Magasthenes* was not clear as to the part of the country where this Andhra Kingdom lay. The edicts of Asoka are equally so, though in his thirteenth edict, the name of the Andhras occurs, A certain degree of clearness lends itself to the situation in the famous Hathigumpha inscription of Kharavela, where we find that in the second year, disregarding Satakarni (he) despatches a large army of horse, elephant, foot and chariot to the Western Quarter, and in aid of the Kasyapa Khsatriyas (he) destroys the Mashika capital." The public are indebted to Mr. Jayaswal for this inscription, which he translated and printed in the Journal of the Bihar and Orissa Research Society and as Kalinga is one of the accredited Andhra Kingdoms, I cannot do anything better than reproduce the famous translation, with acknowledgements to learned discoverer :—

"Salutation to the Arhats. Salutation to all the Siddhas. Sri Khara-vela, Emperor of Kalinga, Alia, Mahameghavahana and Maharaja, who attained the quality of being the support of the whole land, of noble and auspicious feature-marks, the agent of prosperity of the House of King Cheta.

For fifteen years, having played princely games, with a body majestic with fair-brown (complexion), and after having thoroughly learnt royal correspondence, currency, state-accounting, municipal law and dharma injunctions, and

* Edition of Thomas Watters.

* Vide Magasthenes by Me crindle chap, 56 also Pliny 21, 8—13, 11.

having been accomplished in all the Vidyas (arts), ruled for nine years in the office of Yuvaraja.

As the twenty-fourth year was complete, (he) who for the rest of his manhood made conquests which were accompanied with gifts and observance of dharma, obtains in the Third Dynasty of Kalinga (the anointing called) Maharajya-abhi-sheka, for one generation. As soon as he was anointed. in his 1. First Year, (he) repairs the Kalinga Capital of which the gates, city-walls and buildings had been destroyed by storm. (He) also strengthens the embankments of (*i. e.*, those round) springs and cool lakes. (He) also gets done the restoration of all the gardens.

(He), likewise, pleases the thirty-five hundred thousand People (subjects).

2. In the Second year, disregarding Satakarni (he) despatches a large army of horse, elephant, foot, and chariot to the Western Quarter; and in aid of the Kasyapa Khsatriyas (he) destroys the Mushika Capital.

3. Again in the Third year, (he) versed in the science of music (Gandharva-veda), entertains the Capital with shows of *dampa*, dances, singing and music, and by holding festivities, and Samajas.

4. Then in the Fourth year, the Vidhyadhara-Abode which had not been damaged before, and which had been held sacred by the Former Kings of Kalinga.......................................

With their coronets (makutas) devoid of their significance and with their umbrellas and *bhringaras* (golden vases) broken down and felled, the Leaders (of) all the Rashtrikas and Bhojakas, deprived of their ratnas, were caused by (him) to bow at his feet.

5. Then in the Fifth year, (he) brings into the capital from the Tanasuliya Road the Canal excavated by KING NANDA three centuries before..............

6. (In the sixth year) anointed.................. showing royal favours to all the suffering ones, (he) bestows numerous privileges—by hundreds and thousands—on (the corporate bodies) the Paura and the Janapada.

7. Ruling in the Seventh year.........to obtain (?) wife Savitri (?) ....

8. In the Eighth year, the Ministers (?) ...... at *Goradhagiri** (?) .... having got killed, (he) causes oppression to the King of Rajagriha who by the report of (Khara-vela's) offer of marching forward, was made to retire to Mathura, leaving behind everywhere his troops and vehicles.

9. In the Ninth year............he gives away a Kalpatree with leaves on, and horses, elephants and chariots with their drivers, (he gives) houses and asylums for all.........to make all those (gifts) accepted, (he) also feeds the Brahmans lavishly. Arhat.........
On both banks of the Prachi (river) (he) builds the royal residents the '*Place of Great Victory*' at the cost of Thirty-eight hundred thousand (coins).

10. In the Tenth Year, (he) causes the departure of the army............to *Bharata-varsha* (Upper India)............once more (he) obtains his desired objects.

11. In the Eleventh year (he) leads out in procession the *nim-wood formation* of the immortal body (*i. e.*. statue) of His Highness Ketu who (flourished) thirteen centuries before......... which has been established by the Former Kings in the City of *Prith=udaka-darbha* and which is pleasing to the Country.

12. In the Twelth year, producing consternation amongst the kings of the *Uttarapatha* (Northern Punjab and Frontier Countries) with ....and causing great panic amongst the people at Magadha, (he) makes his elephants enter the Gangeya (Palace-port), and (he) makes the King of Magadha, BRIHASPATIMITRA bow at his feet.........(He) brings home............ of the First Jina.........(in plural) had been carried away by KING NANDA.........(and) the home ratnas as recaptures, (and) the precious things of Anga and Magadha.

(He establishes towers.........with carved interiors, for (or 'along with') gifts and capture of hundreds of precious things. (He) causes to be brought in here unprecedented and wonderful captures (or presents) of elephant-ships, also horses, elephants, (ratnas), men (?).........the King of the Pandyas.........and gems and ratnas in hundreds.........(he) wins the heart of the residents of (the Kalinga capital?)

13. In the Thirteenth year (he), who has fairly extended his empire by conquests......... attached to the Nishidiya in the premises of the Habitation of the Arhats on the Kumari Hill (Udayagiri), the ninety hundred sacred bulls, come from (?) the worshippers and maintained by the King.........kept (?) in the time of ....Jiva-deva.

On the Hill near the Arhat-Nishidia, for the comfort of the virtuous S'ramanas.........and ro-assemble together Kshatriya ascetics from hundred directions (he builds) by (employing) leader of the guilds of excellent artizans, and various contrivances.........in stone.........(he) establishes a pavilion on four columns inlaid with beryl.

In the year Hundred and Sixty-five (lit. 'cene tury years and five with sixty intervening') of the time of KING MURIYA, (son of Mura or Mura, Chandra-gupta), he causes to be made this cave, of six poles, (to be) called 'Arkas'an.'

(he) is the King of Prosperity (Kshema), the King of Extension of the Empire (or, a 'King to the old People'), a King of the Bhikshus (or, though King yet a bhikshu), the King of Dharma who has been seeing to, listening to and experiencing welfare (kalyanas).............. KING KHARA-VELA-S'RI, the Great Conqueror, descended from a family of the dynasty of royal sages, one who (has kept on) crushing empires, Wielder of Empire, one whose Empire remains protected, one whose chariot, standard and army could not be obstructed, Rebuilder (or, Reformer) of...........one who respects every sect, ono who is an expert by virtue of special qualities................."

These evidences beginning from the earliest times to the date of Hiuen—Tsiang agree with each other without any descripancy as to the direction where their habitat had to be placed, and we find in historical times that the country Dakshina Kosala, and Kalinga were generally fixed. We thus migrated southwards from Karusa. and extended ourselves in the land between the rivers the Godavari and the Krishna, and owned the country as far as the eastern sea. While Kalinga played an important part in the inscriptions of Asoka and in the famous inscription above of Kharavela, we were not less slow in our activities on the Seuth-Western frontiers of our land. We have soen from the above sketch of our humble history that the kingdom of Southern Kosala existed even in the mythical times when Dasaratha and Ramachandra flourished, During the time of Kharavela it formed the Eastern boundary of his Kalinga. During Kharavela's time, Satakarni was ruling over it. The Satavahanas, of whom we read in later history, thus seem to lend weight to the belief of belonging originally to Kosala. Satakarni is of course not Satavahana, but among the Satavahana Kings, the anme of Satakarni is not nncommon. Even within a century of Kharavela's date, the Satavahanas were Kings there and during Nagarjuna's time we read that the name of the king of Kosala was according to Chinese sources Sha-to po-ha. It is dangerous to disregard historical tradition, as Dr. Suktankar does in his article to the 'Annals of the Bhandarkar Research Institute, and it is more so where the famous Shatavahana is the king in question, and Nagarjuna, the founder of the *Mahagana School*, and Sha-to-po-ha and Sha-topo-han-na are the names of the King of Kosala therein referred to. An epistle of Nagarjuna to this king is still preserved and Chinese evidences are strong in this matter in making the Satavahanas originally Kings of Kosala- It is no wonder also that whether because of the power and vast dominion of these Kings, or because of Satavahana being the royal friend of Nagarjuna, whose School of Buddhism attracted later on pilgrims even from China, and Tibet, that Kosala attained the name of Maha Andhra. To the Hindu world of to-day the term *Mahaandhra* will be full of significance because of Kausalya, the mother of Rama, though of course, the real fact is in the Satavahanas.

The confusion as to the home of the Satavahanas is thus settled. About the time of Kharavela, or shortly thereafter the Satavahanas began to extend their dominion in all directions. In their South-westerly conquests they crossed the river Krishna and established their principalities there. Two inscriptions refering to the Satavahanas have since been discovered of which the second caused a lot of confusion to the Editor thereof. One of these was the Hira-Hadagalli Copper-plate grant which speaks of a *Satahani-rattha*, and the other the Myakadoni inscription which tells us of the Satavahani-hara. The villages to which these inscriptions refer are both in the Adoni Taluq of the Bellary District, beyond the Krishna and hence the confnsion. It must be remembered that the great Nagarjuna, already referred to was living on Sriparvata, on the otherside of the Krishna near the area where the grants were found. The Myakadoni grant makes *Sata-*

vahanihara, a janapada. Though in ordinary significance janapada and Rashtra are synonymous, the two in their political significance differ from each other. *Rashtra* in thus more comprehensive than a *Janapada*. We are not however confronted with this problem here, as the two grants in question merely indicate that the dominion of the Satavahanas extended in the South-west even beyond the river Krishna.

It is these Satavahanas, that later on settled in Magadha and in Maharashtra and I conclude this essay with a quotation from Sir Rama Krishna's famous book, the Early History of the Deccan.

"During this period the religion of Buddha was in a flourishing condition. Princes and chiefs calling themselves Mahabhojas and Maharatthis, merchants (Naigamas), goldsmiths (Suvarnakaras), carpenters (Vardhakas), corn-dealers (Dhanyakasrenis), druggists (Gandhikas), and ordinary householders (Grihasthas) caused at their expense temples and monasteries to be excavated out of the solid rock for the use of the followers of that religion. It has been mentioned that in the first part of this period the country was exposed to the inroads of foreign tribes, such as Yavanas or Bactrian Greeks, Sakas, and Palhavas. These afterwards settled in the country and adopted the Buddhist religion For, among the donors and benefactors whose names are recorded in the cave inscriptions, there are a good many Sakas and Yavanas. The temples were provided with *chaityas* or tombs in imitation of those in which some relic of Buddha was buried, and those were objects of worship. The monasteries contained cells intended as residences for *Bhikshus* or mendicant priests. These travelled over the country during the year and spent the four rainy months at one of these monastic establishments. In the month Sravana the monks held the ceremony of robing, at which the old clothes were thrown away and new ones worn. To provide these for them, charitable persons deposited, as we have seen, sums of money with certain guilds with directions that out of the interest new robes should be purchased and given to the priests. Villages were assigned by kings and their officers for the support of these relig ous establishments. The mendicant priests often travelled by sea ; and hence at the head of several of the creeks in the Konkan we have cave monasteries intended as Dharmasalas or rest-houses for them. We have such caves at Chiplun, Mahad, and Kudem situated respectively on the Dabhol, the Bankot, and the Rajapuri creeks. For those who landed at the head of the Bombay harbour or at Ghodbandar, there were the Kanneri caves Brahmanism also flourished side by side with Buddhism············ Ships from the western countries came, according to the author of the Periplus, to Barugaza or Bharukachchha, the modern Bharoch, and the merchandize brought by them was thence oarried to the inland countries. Onyx stone in large quantities from Paithan, and ordinary cottons, muslins, mallow-coloured cottons. and other articles of local production from Tagara, were carried in waggons to Barugaza and thence exported to the west Paithan is placed by the author of the Periplus at the distance of twenty days' journey to the south of Barugaza, and is spoken of as the greatest city in Dakshinabades or Dakshinapatha, and Tagara, ten days' east of Paithan. ....Besides Paithan and Tagara there was Nasik, which is mentioned in an inscription in one of the caves at the place and also at Bedsa. The district about the town was called Govardhana. Junnar was another flourishing town, as is attested by the number of cave temples at the place................Persons engaged in trade and commerce seem to have acquired large fortunes. The great *choitya* cave at Karli was caused to be constructed by a Seth (Sreshthin) of Vaijayanti, and in other places also especially at Kanneri, their gifts were costly There were in those days guilds of trades such as those of weavers, druggists, corn-dealers, oil-manufacturers, &c. Their organization seems to have been complete and effective, since, as already mentioned, they received permanent deposits of money and paid interest on them from generation to generation. Self-government by means of such guilds and village committees has always formed an important factor of the political administration of the country. A *nigamasabha* or town-corporation is also mentioned in one ol Ushavadata's Nasik inscriptions, which shows that something like municipal institutions existed in those early days. It is also worthy of remark that the yearly interest on the 2000 *karshapanas* deposited by Ushavadata was 100 *karshapanas*, and in another case that on 1000 was 75, showing that the rate of interest was not so high as it has been in recent times, but varied from five to seven and a half per cent, per annum.

NOTES AND COMMENTS.

The Late Mr. R. Rangachariar.

It is with feelings of pain and sorrow that we have to record the lamented death of Mr. R. Rangachariar, whose article on Tamilakam is seen published in this number. On the day, when the proof sheets relating to that article ought to have reached him, the sad news of his death reached our ears. The late Mr. Rangachariar is a great Tamil scholar and his articles on Purananuru and other subjects to the Christian College Magazine have been universally acknowledged as the productions of a scholarly pen expected to do great things to the Tamil language. He was the Superintendent of Vernaculars in the Christian College, in which capacity he had won the esteem and regard of its authorities, as well as of those with whom he had to come into contact. The South Indian Research suffers especial loss on account of the schemes he had had for representing the Tamil side of Research in its columns. Though ailing for some time, it was never thought that he would pass away so soon, and coming as it does unprepared, the shock is all the more severe to bear. In him, Southern India lost an able scholar of critical talents and originality and the loss is irreparable.

The Late Mr. S. Kasturi Ranga Aiyangar.

Hardly two days had passed after the death of Mr. Rangachariar, when the sad news came about that Mr. S. Kasturi Ranga Aiyangar, the reputed Editor of the Hindu, was also no more. The life and activities of Mr. Kasturi Ranga Aiyangar, were widely known in the political circles on account of the large part he played in shaping the political activities of our country. He was however no less a friend of the Research cause as he was of the political, and the varied articles on research subjects, that from time to time he published in the *Hindu* did, not a little to open the eyes of the country to the importance of this cause. It was about the summer of 1918 when the Editor of this Journal went to him to seek his advice as to whether *South Indian Research* should be started. We had then misgivings of our own as to whether a journal like this would attract from the public, so indifferent to such things, any attention and support as to justify our venturing into the enterprise. He was kind enough to consider the question very carefully and *South Indian Research* would not have started but for his advice. As a preliminary to this work, he undertook to publish certain letters and articles on this subject, in the *Hindu* which attracted wide attention ; and when a few days later, we went to see some of the distinguished gentlemen of this city, encouragement and support was ready at hand, to make the journal a reality. He had been a kind friend to this cause till his last, and in him our journal loses a great supporter, to whom it owes its existence. We deeply mourn his loss, and convey herewith our feelings of sorrow that the country has irreparably sustained by this calamity.

To the Subscribers of the Monthly Supplement.

This is the second issue of the Monthly Supplement that is now submitted to you. We invite your attention to the fact that Research is a huge white elephant, that devours any amount of money. With your kind sympathy and support it is our humble endeavour to make research a national cause, and serve our motherland. Moneys are urgently needed for the work of exploration and collection of ancient records as are indicated in our leading article and a sum of rupees five hundred is urgently needed for that work. We are therefore forced to send the March number of our *Supplement* V. P. P. to you all and shall deem it a great service of yours to the motherland, if you can accept the Value Payable. The annual subscription is only 0—12--0 and the postage and money orders charges cover the balance of 0--4—0. And for one rupee spent, you get the Supplement for one year, while helping the cause to progress healthily in all directions : Gentlemen who are not desirous of becoming our subscribers are requested to write on the February Number of the Supplement to be despatched to them, the words returned or refused and give them to the postman or simply post them. They may even drop a line to us to that effect beforehand.

South Indian Research for January 1924.

In addition to the articles contained in this *Supplemant*, South Indian Research for Janu-

ary 1924 contains many other articles. The Journal opens with a paper on "The ancient Tamilakam—the land of Tamils," from the pen of that great scholar, Mr. R. Rangachariar, —which is the *last* piece of research work that he did, and the latest that he recorded. The article is a store house of knowledge that first reviews the position of Tamil in the light of modern Tamil Research. Among the points elucidated therein may be mentioned the reasons why *Sen-Tamil* land must have existed, with so many bordering *Nadus* about it. It has been shown that the Cheras had alone scope to extend west wards. He then discusses the origin of the Malayalee peoples, which he thinks must have come from the eastern portions of the peninsula. Coming to the literary traditions, he enunciates a definite theory that the original habitat of the Tamils must be the land South of India, now submerged, from which they came Northwards first to Pahruli, and when that was submerged further northwards. An account of the three Tamil Kingdoms, Pandya, Chola and Chera was then given. It is a long and learned article covering 9 pages. He expresses the hope that he would continue the series in later numbers, but the hand of death carried him away before he could complete this. The Editor of this Journal publishes in another article specimens of ancient Telugu, taken from inscriptions as a preliminary to the work of a history of the South Indian Languages The paper on Ancient civilisations of the East is equally interesting. At a time when all light and culture was thought to begin with Greece, Western scholars began explorations in Egypt, Chaldea, and other countries, which revealed to the world that Greecian culture was but a phase of the culture of the Orient. A most curious point, which the new subscribers of this journal may not know is as to the method how records and books were maintained in some of these countries. The books of Sennacherib for instance were written on clay and then burnt. They thus formed pieces of pottery, hardened with the impressions on, and a huge library is thus discovered.

Research Work in Other Periodicals.

Among our exchanges we find the *Journal if tde Mythic Society* replete as usual with very interesting matter. The great Oriental Scholar Mr. Rao Bahadur R. Narasimhachariar writes a very valuable article on the Western Gangas of Talkad. A translation of Act V of Bhasa's-pratima Natakam from the pen Mr. K. Kama Pisharoti is equally interesting. Gunadhya's Brhatkatha is treated critically in pp. 149—228. This is Part III of the criticism, Parts I and II being already published, and forms one of the most valued researches on this interesting work. *The Jaina Gazette* for November 1923 continues the publication of the translation of Pramana—Naya—tattva lokalamkara as also the casket of gems. *The Pinakini* of Anantapur supplements the information that we gave in our last number on the subject of the *panchamas* and their liberty to enter the temple at Melkote by stating that a similar liberty was given to them at Kadiri where they can enter the temple of Narasimha one day in the year.

Our Trips in January.

Life is short and time is fleeting; the mass of information to be collecte , sifted and recorded is vast and unlimited Unless we make extensive tours and get all the help that friends can give, it is impossible for our country's history—ancient or modern—to be fully known and appreciated. The Ceded Districts wherein Great Empires, the pride of Southern India in Medieval times flourished deserve our first and foremost a tention. A mass of literature on the kingdom of Vijianagar has already accumulated and yet there is so much which has yet to be known. We desire to visit Gooty and Tadpatri in the course of this month and subscribers to our monthly supplement, who are in no small number will render no small service to our motherland if they can be so good as to collect all the information they are aware of (1) regarding the inscriptions if any that they located (2) the traditions of villages and towns they chance to know, (3) the suggestions they can give for any ancient history. To the patriots on the spot everything is so easy, that if only they sit for an hour they can record all that they know

It is intended to hold a public meeting in some Chuttram or School there to which all the subscribers and other friends may go to hear a lecture on our language and our history. their to give us any notes prepared, and any further information that may be available, and to concert measures for further work in the direction. We shall feel extremely glad if on any Saturday after January 15, a meeting is kindly arranged by our subscribers at Tadpatri, and on any Sunday after the 15th at Gooty. A line in eply will be of immense help to us.

ఆంధ్ర శబ్దార్థకల్పతరువను నామాంతరముగల

రాజగోపాలరాయాంధ్ర నిఘంటువు

ఆంధ్ర భాషలోని గ్రంథములన్నిటిలో మిక్కిలి పెద్దపుస్తకము.

ఈ మహాగ్రంథమునకు కర్చు మదింపు **50,000** రూపాయలు.

ఇంచుమించుగా 5,000 పుటలు 20 సంపుటములు కావచ్చును. ఈ సంపుటము లన్నియు వెలువడుటకు 4 సంవత్సరములు పట్టును.

చందాదారులై **20**సంపుటములు కొనువారికి

కాగిదపుబైండు సంపుటము	1	కి.	రు.	1	8	0
గిల్టు కాలికోబైండు సంపుటము	1	కి.	రు.	2	4	0
అత్యుత్తమపు కాకితము సంపుటము	1	కి.	రు.	3	0	0
ఇతరులకు విడిప్రతులు (ఉన్నయెడల)						
కాకితపు-బైండు సంపుటము	1	కి.	రు.	2	4	0
గిల్టు కాలికోబైండు సంపుటము	1	కి.	రు.	3	0	0

అత్యుత్తమమైన కాగితము సంపుటములు కొద్దిప్రతులుమాత్రమె చందాదారులకొఱకు ముద్రింపఁబడుచున్నవి. ఇంతవఱకె 50,000 రూపాయలు మదింపు అగుటచే ఈరకము ప్రతులు విడిగా ముద్రించి యుంచుటకు ధనముచాలదు.

హెచ్చరిక.

పనిగొప్పది వ్యయము అపారము మనుష్యజీవితము బుద్బుదము వంటిది. ఊరూరను పల్లెపల్లెను ప్రత్యాంధ్రుఁడును కంకణము కట్టుకొని సహాయము చేసినగాని యీమహాకార్యము నెఱవేఱదు. మీరుకొనినను సరే మీమిత్రులకు చెప్పి కొనిపించినను సరే. దీక్షవహించి ఎల్లరును తమతమ గ్రామములందు ఒకటి రెండేసి సంపూర్ణసంపుటము లుండునట్లుచేసి. కృతకృత్యు లగుదురుగాక.

దరఖాస్తునమూనా—

అయ్యా నన్ను తమరాజగోపాలరాయాంధ్ర నిఘంటువునకు చందాదారునిగా చేర్చుకొని ఒక్కొక్క సంపుటమే తయారు కాగానే నాకు వి. పి. గా పంపుచుండుఁడు. మొదటిసంపుటమును రెండు సంపుటముల వెలకు వి. పి చేయుఁడు. రెండవ సంపుటము మొదలు ప్రతిసంపుటమును దాని వెలకు వి. పి. చేయుచు మొట్టమొదటి వి. పి. లో ఒక సంపుటమునకు అధికముగా ఇచ్చిన మూల్యమునకుఁగాను ఆఖరు సంపుటమును ఉచితముగా పంపుఁడు.

గ్రామము. సంతకము.

తేదీ పేరు పైవిలాసము